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# DOMESTIC MISSIONS

OF

## The Protestant Episcopal Church.

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JUNE, 1867.

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### COMMUNICATIONS.

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#### *A REMEDIAL INTERMEDIATE STATE.*

THE Church being powerless over disembodied spirits either for weal or woe, is under the higher obligation, in proportion to her authority, to diversify to the utmost her efforts to save those still in the body.

If, from lack of consideration for those whose lot is labor, any such have been estranged from the Church, this increases her responsibility to seek them out and to provide some intermediate remedial state in which prejudice can be removed by Christian fellowship, the simple Gospel truths inculcated, and the ignorant trained to unite profitably in her public liturgical worship.

That there is alienation is apparent, and that the fault is not wholly with the working class is equally evident, for surely it is neither Apostolic nor Catholic to allow the Church to monopolize the best teachers of religion, and also churches that have been solemnly consecrated to "the public worship of God," with this injunction, "Make not my Father's house an house of merchandise." Indiscreet alms-giving also alienates, for it is sometimes used as a lure to draw the improvident to Church, making them still more idle and unthrifty; such are quite willing to occupy the pauper pews or benches, but the more thrifty absent themselves, because in such cases all church-goers of their class are invariably charged with mercenary motives. They send their children to the Sunday-school because it is adapted to their tastes, and is conducted on Catholic principles; and working people freely attend Mothers' Meetings and Bible Classes when there is heart in them, and consideration is shown for their instinctive feeling of dependence.

Prejudice against a liturgical service is rapidly passing away; for beneficial brotherhoods use forms of prayer, and the abuse of extemporaneous prayer in public worship during recent political excitements has disgusted many working people and driven them from other religious bodies. It is apparent that our liturgical service is well adapted

to all sorts and conditions of men in their public worship, but it is neither exciting nor superficially popular, being somewhat complicated, and experience has demonstrated the absolute need of a remedial association in which the ignorant may be socialized and trained to profit by the full public services of the Church.

Hospitals and other charities are preparing the way for an aggressive movement; but the Church must become as Apostolic and Catholic in practice as she is in doctrine, or success will be partial and temporary. The best medical skill, the most sympathizing nursing and appropriate diet are all furnished equally to every inmate in a hospital, whilst in the Church, little interest has yet been manifested in the more fatal spiritual ailments of the same class of adults. That a brighter day is dawning is evident, for the working classes have been largely represented in recent confirmations. The following note from a city Rector shows that the Holy Spirit is stirring up ministers; and the paper from an experienced lay-worker tells how men, whose lot is labor, are drawn from their lairs into a remedial intermediate state, and through it to Christ and the Church.

## II.

I embrace the first opportunity to answer your questions respecting my class, in whose spiritual welfare I am so deeply interested.

I commenced with nine young men on the first Sunday of the present year; then went through the congregation and neighborhood, and gathered up my present number—thirty nine. In many instances I had the young men pass an evening with me at my house, that I might become acquainted with their dispositions, and thus be better prepared to deal with them in the class. My instruction is imparted in the form of a lecture. I do not require them to read in public, or ask any questions, as I find that plan keeps numbers of timid young men away. I expect them to ask me questions. My plan is to talk with them in a plain, practical, affectionate manner, which thus far appears to be appreciated by even the most ignorant.

I write letters to those who seem to be most interested; keep a close eye upon them; and, if in the course of my lecture I see a tear standing in the eye of any scholar, I manage to detain him after the others have gone, just to say some little word of kindness, which is always sure to become a stepping-stone to other conversations.

Every few weeks I have the class at my house to pass an evening with me. We have music, conversation, innocent games, and have altogether a pleasant time. I have been making the effort for some years to blend the social and religious elements, and I have therefore succeeded, not only in my class but in the congregation.

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DEAR SIR: You ask me to give some account of my method of conducting a Bible-class.

Instead of that, I send you a few hints, illustrated by facts and conversations; a full unfolding of the subject would be too voluminous and wearisome.

A Bible-class teacher should be a diligent student of two books, God's Word and the human heart, in order to gain the "wisdom whose price is above rubies." In these studies I am as yet a mere beginner, still I will give you the promised sketches although they are very incomplete and unsatisfactory.

"Mrs. N——", said one of the class to me one day, "I will have to give up all hope of getting Mr. O—— to the Bible-class; I think nothing will induce him to come. Suppose you and I go together to see him; you know two are better than one, any day." We went. Mr. O—— received us very courteously, but I fancied he was not much pleased with the prospect of being again urged to go to the class, so when my guide immediately opened with that subject, I gently introduced another, drew him out about his children, his trade, his army experience, &c., by which means it was easy to gauge the man while striving to win his confidence. At last, rising to go, I said, "Mr. O——, I should be very glad to have you come to our Bible-class and see how you like it." "I think I shall come next Sunday." Since that time, for nearly four months, he has never been absent.

*Sunday Morning, January 6th.*—Called to see Mr. F—— who had been several times invited by a member of the class; he is an engraver, and had lately been engaged in printing new paper currency for the Italian government; this easily led to conversation on the wonderful changes which the past few years had brought about in Italy, some of which I had seen, and on the miserable condition, spiritual and political, in which Rome still continues. In the course of the conversation, I had the opportunity to say a few words on the importance of personal religion, but nothing very pointed. As I bade him good bye, he said, "Well, I shall join your Bible-class, for I think I can learn something from you!" He also has been true to his word.

After a man has fairly committed himself by allowing me to put his name in my roll-book, I seize upon every opportunity for getting acquainted with him, each chat of even five minutes serving to establish friendly relations. I try not to allow my anxiety for their salvation to draw me into the error of pressing the subject of religion too hastily upon them, yet no man has been many weeks in my class without an invitation to a private conversation, generally at my own house. Mr. C—— comes; he is a Scotchman, and has lived in England. I have many questions to ask about both countries. He can give me information about the relative condition of working-men in both; of the manufacture of the article made in his trade, as carried on there and in America. Moreover, he and I have seen the same cities, cathedrals, museums, &c., in England and Scotland, and thus have a subject of common interest. I am no longer the teacher, but the companion and friend, and quite naturally the conversation becomes personal. He is drawn out with as little direct questioning as possible, as little display of curiosity, by my interest in his early home and parents, his boyhood and training, and in his later experiences of life.

Or, it is Mr. A—— who is paying me a visit; he is young, has seen less of life, and is somewhat embarrassed, not knowing exactly what he has come for. I talk to him about his widowed mother; about the children; his school-days; the studies he has pursued, &c. If he likes geography, I tell him a little about foreign lands; if he has read any history, I give a few incidents which are new to him; if he has been in the army, I narrate to him some of my own experiences during the war;—any subject which gives me the occasion to awaken interest, puts him at his ease, and I learn his characteristics. In both these cases, and in many others, I have found it wisest not to alarm or embarrass by too pointed and personal conversation on religion, but to win respect and confidence first, as a preparation for the other. But the direct appeal is not long delayed; it is not by appointment, but, as it were, incidentally. I called one day at Mr. B——'s shop to leave a ticket for a lecture, and have a few minutes' talk. The shop and the business were the first topic, followed by temperance, as the lecture was to be on that subject, and a few remarks on the powerlessness of temperance or

morality to make men what they ought to be. And, then, "Mr. B— where do you stand? Are you a Christian, or are you not?" One is met in the street, another is spoken to in connection with a library book he is selecting, another is detained after class, with another I walk home from church, and thus, without making any attempt at thorough probing, I come to speak of eternity, the preciousness of the soul, God's patient waiting, our Saviour's tender love.

"Mr. L— have you accepted the gracious offer of pardon and salvation?" "I am sorry to say I have not. I often think about such things, but I would rather not undertake to be a Christian until I am sure I can be a thorough one, I know so many backsliders."

"But, the same God who calls you, promises to give all the strength you need; it is presumption, not humility, to wait until you feel as if you could carry on the work. The man with the withered hand stretched it out at the Saviour's word, and it was made whole."

Mr. L—'s reply to the questions is, "If God wants me to be a Christian, He will make me one; I can't be a Christian of myself. When He is ready, He will send His Holy Spirit to convict me of my sins, and I will be all right."

"Has God then made man a mere machine? I thought the glory of man was his free will? Surely God would not mock us by telling us to choose, to come to Him, to turn from our sins, if He knew, all the while, that we could not do so?"

Mr. K— answers the same question thus: "Oh, I don't believe all that's in the Bible. I think all that about hell has just been put there to frighten people; for my part, I am willing to trust to the clemency of God. I'm not a bit afraid to die!"

"We must take the Bible as a whole; it is either true or false—if true, I cannot conceive of the possibility of God permitting false doctrine to creep into the revelation which He has made to mankind: all must stand or fall together. And, as to the clemency of God, if you mean by that, His passing over sin without punishment, do you not see that such a course would be injustice to His unfallen creatures, bring disorder and misrule into His government, and totally subvert His authority? Yet, after all, I do not appeal to you by the terrors of hell, but by the love of the Lord Jesus Christ, who, in order to save us from it, suffered the awful penalty of our transgressions upon the Cross."

These conversations, suited to the peculiarities of each, are varied infinitely. To one, religion is presented as the duty of man to his Creator, Benefactor, Redeemer; to another, as the crown of manhood, lifting mortals above all low and trivial aims; to others, as the only means of escape from the wrath of an offended God. Then comes the appeal to seek the Lord with full purpose of heart, and to begin prayer without delay. If we are alone in a quiet room, I propose to pray with my companion, which is generally assented to, after which it is seldom difficult to exact a promise that he will begin at once to pray for himself.

The tender blade is springing up, and must not be left many days to the rude blasts of the world without careful oversight. A brief visit often serves as a reminder of the promise to pray, and enables me to exhort to serious and earnest thought, followed by the invitation—"come and see me, so that we may have a long talk about these things."

Poor fellows! I think you would feel sorry for them, sometimes, when they find themselves seated for the first time in my library, feeling pleased and complimented by the invitation to visit me, but dreading the ordeal before them.

My visitor is an Englishman, Mr. F—. I show him views of England, (especially of his own part of the country), Indian, and other curiosities, and at last



some Scripture prints. His embarrassment is gone; he is happy and at ease. The great theme grows naturally from the print, and thence follows an earnest conversation, which I may say is "begun, continued and ended" in ejaculatory prayer; so deeply and constantly do I feel the need of the guidance and assistance of the Holy Spirit that all due tact, skill, delicacy and wisdom may be used in drawing out the history of his early training, religious impressions and efforts, with a confession of the sins and weaknesses of his character. I have often heard it said that it is best to have brief interviews with inquirers, in which duty is clearly laid down, and the whole responsibility is thus thrown upon them. My views, founded on experience, are totally different, for I want to learn all the past history, and the intricacies of the heart I have to deal with, before attempting to "heal its hurt."

Mr. F— has a Christian mother in England to whom he writes frequently, and whose letters are read and re-read until he knows them almost by heart. He has always been moral and a church-goer, but no more, though he recognizes the importance of personal piety, and "expects to be a Christian one of these days, but he thinks there is time enough yet."

"And thus the best part of your life has been allowed to slip away—a wasted life! The great question is not, Will you have time to repent at your last hour and get into heaven? God has made you for His glory and service here and now, to love Him with all your heart, and to serve Him with all your powers; your work, which no one but yourself can do, lies still untouched. And do you say there is "time enough yet?" When God commands you to come to Him now, do you say to the Lord of the universe, "Go Thy way; when I have a convenient season I will send for Thee?" And above all, will you keep closely barred and locked the door of your heart against Him, who, with dyed garments and bleeding hands and feet, stands there and knocks? Think, too, of your mother's patient waiting, and of her anxious prayers for you through all these years. Oh, how it would cheer her to know that you had turned to God—had accepted your Saviour, and entered upon a new life."

Mr. B— once had a Christian mother. He grew very wild and wicked after her death, and employed his powers in "taking off" the peculiarities of ministers, repeating their sermons for the amusement of an audience of mockers like himself. The Bible-class teachings awakened him, especially that incident in our Saviour's history, "The soldiers mocked Him." It was not difficult, in conversation upon the sufferings of that most tender and patient Saviour, deeply to touch his feelings, and when I suggested that perhaps his beloved mother had been waiting in Paradise, with eager longing, to learn from angelic messengers that her lost son was found, he could resist no longer.

Mr. N— had been worse than careless, dissipated, swearing, drinking, running with fire companies, &c. He had sobered down somewhat before I knew him, but was still entirely irreligious. "Is this the life for a man to live? for one made in the image of God, and created to live with God forever? is this the life for one who has the responsibilities of a husband and father pressing upon him? Surely your life was spared amid the perils of war for a better and nobler purpose than this."

The interview is closed with prayer, for, as I often say, I would not dare thus to deal with perishing souls without praying for God's blessing, that He will correct and overrule all mistakes; that His Holy Spirit will deepen any good impression made, and carry on His own work in the heart.

In nine cases out of ten, the man thus appealed to and prayed with, promises earnestly and heartily to begin a new life, and when deeply interested and impressed, feels

disposed to linger for more conversation ; but I prefer to leave him to his own reflections and the teachings of special portions of Scripture and of some book suited to his case, which I lend him.

The next conversation does not follow for ten days or two weeks, but every opportunity is embraced for a few words of encouragement and exhortation, or a note is written for the same end ; the proposed interview is sometimes eagerly awaited ; sometimes evaded through bashfulness or reserve ; everywhere real interest is felt, but some are prompt in devising methods for avoiding a renewal of the Subject which is positively distasteful to them.

I look upon conversation, at this stage, as the most difficult part of the work, for, with most men, as soon as any beginning is made, the idea is apt to spring up that the great change has taken place, and that the whole work is done. In such cases, unless the spiritual ploughshare be driven deeply into the soil of the heart, unless there be a thorough probing, the husbandry will be unsatisfactory.

"Mr. H——, I hope you have been praying, as you promised to do, and that you are now decided to be a sincere and earnest Christian?"

"Yes, I see a great change in me. I don't seem to care for those sins which I have been in the habit of committing. I don't feel satisfied unless I pray every day. I like going to church and Bible-class better than any where else, so that I long for Sunday to come ; and I feel altogether happier than I ever did before."

"What makes you so happy?"

"I feel better satisfied with myself. I feel as if I were trying to do my duty."

"And you think, perhaps, that if you keep on trying, you will by and by completely conquer all your bad habits and be a new man?"

"Yes, I think so."

"Well, but what is to become of your past life?"

"Oh, I must leave all that behind, and begin afresh."

"But see how sinful that life has been. God's law shows that there is sin in every idle word, in every foolish thought ; recall the thoughts, words, and deeds of sin throughout your life—sins of childhood, boyhood, manhood ; then add to these, the sins of omission, the countless duties unperformed, and above all, that great and crying sin of unbelief in a crucified Saviour. How innumerable they are ! How will you give account for one of them, or on what ground can you look for escape from the punishment due to them ? If for breaking the first commandment, and making self or the world your god, you deserve punishment, what have you reason to expect, when each and every command has been broken in act or in spirit?"

"I never realized it before ; it is indeed dreadful, but God is very merciful, and I think that if I try earnestly for the future He will overlook the past."

"You mean that you hope the good deeds of the future will outweigh the evil deeds of the past?"

"Yes, I hope so, by God's help ; I know I can do nothing without that."

"Well, supposing that for the time to come, you never sin in thought, word or deed, but live a pure and spotless life, you think that will satisfy God for all your wrong doing? If you hired a man to work on your farm for a day, and he spent six hours of the day in destroying your fences, grain, &c. ; or even in sleep, would you be satisfied with his day's work merely because the last six hours of the day had been faithfully devoted to work? Or, if you owed me one hundred dollars would it be sufficient for you to promise never to run in debt to me again?"

"But it will be impossible for you to serve God without fault for the time to come,

for the holiest Christians declare that they are, to the last hour of life, 'miserable sinners,' 'doing what they ought not to do, and leaving undone what they ought to do.' "

"God has a right to perfect love and perfect obedience from the first hour of consciousness to the last, and it is an insult to Him to ask Him to accept anything less."

Oh, the thrill of joy which passes through my whole being, when the poor soul, thus driven from all self-dependence, cries out in its helplessness, "What then can I do? I see no way of escape!"

And the eager delight with which I hold up "the Lamb of God, which taketh away the sin of the world!" Christ's death upon the Cross as the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

In the course of a week or so we have another talk, when I generally find that "everything looks clearer." The sinner is fully aroused to the hopelessness of his condition without a Saviour, is praying earnestly for pardon through His blood, and "hopes to be forgiven by-and-by."

"Why do you say by-and-by? Why should you not be forgiven now? It would be an awful thing for you to die to-night with your load of unforgiven sin; where then would your soul be?"

"It could go but to one place, for I have been, and am still a wretched sinner."

"And yet you think you will have to *wait*, you know not how long, for pardon?"

"Yes, for I don't think a man can become a Christian all at once. I have been such a great sinner that it will take time for me to become what I ought to be."

"But you need not wait until you become better; all you have to do is to accept an all-sufficient Saviour, just to hold out your hand and receive the 'gift' of eternal life. Remember the thief on the Cross, and the Phillipian jailor. They were forgiven the moment they believed, and all that the poor Israelites in the wilderness had to do was to 'look and live.'" I try then, as clearly as possible, to explain the difference between justification, and sanctification, "between the act of faith," appropriating the finished work of Christ, and thus making the sinner "accepted in the Beloved," and the gradual work of the Holy Spirit in subduing the corruption of the heart, and bringing the whole man into subjection to the law of Christ.

"Just as I am! without one plea,  
But that Thy blood was shed for me,  
And that thou bidst me come to Thee,  
Oh, Lamb of God, I come!"

The next time I said, "Well, Mr. A——, I hope you have now accepted the Lord Jesus Christ as your Saviour."

"I hope so; but I don't know. I am trying to believe in Him, but I don't feel any better yet. I can't say that my sins are forgiven."

"But the Saviour says so, if, as a penitent sinner, you are only willing to accept forgiveness from Him."

"If my sins were forgiven, I should know it, I should feel happier; something in my heart would tell me so. The Bible says we have the witness of the Spirit, that the Spirit is the comforter, &c.; and I have often heard Christians say they knew the day and hour in which their sins were forgiven."

"The Holy Spirit does not bear witness of His own work but of Christ's. 'He shall testify of me,' and it is thus also that He is the comforter, pointing the sinner to his Saviour. What God requires of you is to believe; but you say you must feel.

God has given a revelation in which He assures you that 'the blood of Jesus Christ cleanseth from all sin;' you require a special revelation that your sins are forgiven. Do you not see the unbelief and presumption of which you are guilty?"

"Perhaps I am wrong, yet could not God instantly put into a man's mind the assurance of pardon?"

"Of course; but in the first place you must believe. He does not ask you 'to have faith in your faith, but faith in Him,' and surely you have no faith in Him so long as you ask any other assurance than His simple word. You believe every word I speak, and almost every word you read in histories, books of travel, and even in newspapers; but when the 'God who cannot lie' speaks, you will not believe Him. Only consent to put your hand in Christ's hand, and you are safe. This is the first indispensable step—the peace and comfort of it will follow in due time. The drowning man has only enough strength to climb into the life-boat, but because he lies exhausted and fainting in the bottom of the boat, quite unconscious of his safety, is he the less safe?"

Such cases as this call for every variety of persuasive illustration to counteract the erroneous ideas picked up at revivals.

The same close following up is necessary long after a public profession of faith in Christ has been made. One young man thought "his prayers so cold, he had better not mock God any longer," and had discontinued prayer for three weeks; another had drunk too much; another had sworn an oath when suddenly provoked, and both thought it "useless for them to try to be Christians." Another had to endure so much home persecution, that he found his "mind too distracted" to approach the Lord's table, and had been absent several months. All these, and scores besides, have been induced by cheering and earnest words, with fervent and united prayer, to begin again, and can now praise God for the strength which faith gains by experience, and the closer clinging to a Saviour, to which a realization of their own sinfulness and weakness has led.

I have not said anything of my discouragements, but these are many and great; how could it be otherwise if the teacher is to "walk by faith not by sight," and is to deal with men who are immersed in irreligion and estranged from the Church?

The Rector of the parish evinces the deepest interest in this department of his work, but it would be utterly unreasonable to expect him, already overtaken, to give the time required to watch over the spiritual fluctuations of men who are striving to overcome long-cherished evil habits, and are endeavoring to resist the unholy influences of former companions. Even in such cases there is abundant encouragement, where the minister and the teacher, aided by the more stable members of the class, watch over these adult babes in Christ, and make them cordially welcome at appropriate public services in the Church.



### THE NEW CRUSADE.

In the year 1855, on a hot summer's day, the writer of these lines strolled out from that ancient street of Heidelberg which leads down from the ducal castle, along the skirts of the Black Forest, into the Rhine plain. Two theological students, one now a priest of the Church, went with him. On our right, as we left the town, was the ancient gray Church of St. Peter's, where Jerome of Prague and the other primitive Reformers had thundered against Rome. Across the Neckar we saw the house still standing in

which tradition says Martin Luther had once spent the night in his militant mission of Reformation. Down the Rhine northwards, somewhere among the blue mists, were the ancient spires of Worm's Cathedral, where Luther faced for the truth Roman cardinals and the Emperor Charles V. Everywhere about us, under the dust of ages, were the traces of that Catholic Church which had first subdued Germany to the Cross, in a crusade against the barbarism and the idolatries of the Teutonic race.

We travelled on foot among the apple orchards which graced the broad roads of the Rhine plain to the gardens of Schwetzingen, gardens filled with statues of heathen nymphs and goddesses, and adorned with fountains and a Turkish mosque; where several generations of Baden princes had wasted no mean measure of their unprofitable but costly lives, in an idle and sensuous life of trivial affairs and pleasures. From Schwetzingen we walked to the Rhine, and, ferried across that river, we entered the ancient imperial city of Spires, where Charlemagne and the Emperors held their court. It had once been a store house of mediæval magnificence and wealth, but war had wasted it, and as we passed along its narrow streets, among its gray and common place houses there was nothing to remind us of its old renown. Of course we went at once to the Cathedral. We beheld, as we approached, the austere but massive grandeur of this House of God, founded in the eleventh century, which neither fire nor time has been able to overcome. We wandered through its aisles; we stood upon the pavement beneath which eight German Emperors had been buried; we remarked the serene simplicity of this mighty structure, which distinguishes it from almost every other Cathedral in Europe. Finally, we stood upon the choir steps, and turning westward, looked down the silent and deserted aisles. The sunshine pouring through the windows flooded the house with light. Through the hot summer air not a sound came to us. Then we whispered to each other, "Here St. Bernard preached the Crusades." Then the scene changed. Here upon these steps stood that great monk, in his ascetic's dress, holding out the cross, and spoke. Yonder, those aisles were filled with knights in armor, with bared heads, listening piously. Now St. Bernard describes to them the tomb of Christ in the hands of infidels; now he tells them of the pilgrims driven away with blows by Moslem soldiers when they would worship where our Lord was laid, and there is no Christian sword to defend the honor of Jesus Christ. Now the knights blush; now they weep; now a great wrath is kindled in them by the stormy eloquence of the monk before them. Now they draw out their swords and lift them skyward, swearing before heaven that they will rescue that sepulchre from infidels. Now they go out to travel to Asia, and die in the Christian battle to conquer Jerusalem back under the Cross again. And now for us there are only the deserted aisles, with the silent sunshine flooding them, and eastward in Palestine the dust of dead knights, who fought in their generation a mighty battle for the Church, as symbolized in the earthly sepulchre of an ascended Saviour. How strange the process of human life is? How awful with sacrifices and battles the ages of the Church are?

We have taken, reader, a single leaf from the history of the Old Crusades. *The New Crusade is at our very doors!* It was a vital matter to mediæval piety that it should rescue the Holy Sepulchre and plant the Cross under those skies which had witnessed the Passion of our Lord. It is a matter vital to our piety that we should conquer infidels, and carry the same Cross the Crusaders did to the Holy Land. The infidels are all those who have forgotten, forsaken, or have never known Christ Jesus. The Holy Land is every spot where a sinner lives, a heathen perishes in darkness, or the poor and outcast go their way in the polluted and reeking paths uncared for, with no thought of God and no ray of hope beyond the tomb. The Knights of the New Crusade are

those who carry the Cross in the old faith to the new generations, that need, but still lack, a Saviour.

In the Providence of God, the fashions of human salvation have been steadily broadening, from what seems to us obscure beginnings, out into more spiritual and infinite measures. At first it was twelve Apostles and our Lord, the Son of Joseph and Mary, which constituted the Christian Church. Now, not only these, but also all martyrs and apostles who for eighteen centuries have wrought, and witnessed, and died for Jesus. Once the Cross of wood stood on Calvary, beheld of a crowd of Romans and Jews, beneath those skies which were bounded by the hills of Judea. Now that cross spiritualized and vitalized by the exhaustless grace of God, stands in Christendom by every way side, overshadows the paths of men, touches in the mystery of faith every obedient heart. In the old Crusade men went to Calvary, now Calvary has come to men.

In this age therefore, reader, it becomes us to remark with accuracy the new phases of Christian duty which the times disclose to us. It is not for us to travel to Palestine, and spend our lives in carnal battle, or in kneeling at last before the broken tomb of Jesus, as our elders did. Neither now does the Crescent threaten the Cross. But the spirit of the old Crusades, the spirit of self-surrender, sacrifice and labor, is of the very essence of that Catholic Church which never changes. In the New Crusade men and women must surrender self, and ease, and wealth, take the pilgrim's staff, assume the sober dress of Christian soldiers, and go out to conquer the world to Christ. To human eyes the New Crusade may not seem so brilliant or so secure as the old, but wise men know that Christian sacrifices and self-surrender, whether it be in battle line against the Saracen, or in the hovel and the dens where infamy crowns itself with lust, is alike royal and most venerable. Reader! the New Crusade calls *you!*

IN ITS CALL IS THE VOICE OF JESUS CHRIST.

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## MISSIONS.

### INCIPIENT PLAN FOR THE ORGANIZATION OF MISSIONARY STATIONS.

*Whereas*, It is very inconsistent, as well as detrimental to growth, that the affairs of the Church of God (even those that are considered temporal,) should be administered by officers who are not *members* of the Church ;

And *Whereas*, Even in missionary stations, some kind of organization is necessary, so that "all things may be done decently and in order ;"

And *Whereas*, The parish organization is not suitable for the missionary station, on account of the lack, in most instances, of a sufficient number of communicants for church officers ;

*Therefore, suggested,*

1*d*, That all missionary stations in the future be under the immediate control of the Bishop of the Diocese.

2*d*, That all missionaries be appointed by the Bishop of the Diocese and the Board of Missions conjointly.

3*d*, That the *whole* of the *salary* of the missionary in charge of a station or stations be paid by the Boards of Missions—Domestic and Diocesan.

4*th*, That all moneys collected at missionary stations be remitted to the Board of Diocesan Missions.

5th, That all property acquired by the missionary stations be vested in the Trustees of the church property in the Diocese.

6th, That the weekly offertory be established from the beginning, and that the contributions of those persons who volunteer to help sustain the station, being divided into weekly instalments, be placed in the alms-basin on every Lord's day, with their name attached, in order that they may be credited for the amount by the treasurer.

7th, That each missionary station have the following officers:—

(1.) *A Warden*, whose duty it shall be to procure, by purchase, rental, gift, loan, or otherwise, a room or house, to be used as a place of public worship; to see that the same be kept clean, and in good repair and order, and that it be provided with all things necessary for carrying on the public services of the Church in a comfortable and orderly manner. He shall also provide the bread and wine when the Holy Communion is to be administered, and shall take charge of the Communion service, when there is one.

(2.) *A Sexton*, whose duty it shall be, under the direction of the warden, (if necessary,) to clean and dust the room and furniture, to attend to the lights and fires, and to assist in providing strangers with seats.

(3.) *A Treasurer*, whose duty it shall be to collect or receive all moneys at the station, and to remit them at stated periods to the Treasurer of the Board of Diocesan Missions.

(4.) *A Secretary*, whose duty it shall be to keep a history of the important events of the station, and to apprise the Bishop of anything necessary for him to know.

(5.) When it becomes necessary, and is possible, other officers may be added to the above, such as an *Organist* or *Choir-Leader*, to play the instrument and train the congregation in Church music; a *Sunday-school Superintendent*, to look after the Sunday-school in the absence of the missionary, should he have more than one station to serve; a *Lay-Reader*, should the missionary not be able to give the station services every Sunday.

8th, That the above officers be *not a body corporate*, nor allowed to act in a *corporate capacity*; but that they act, *each one in his individual capacity, under the direction of the Bishop of the Diocese, or the missionary in charge of the station.*

9th, That the first set of officers at a missionary station be appointed by the Bishop, afterwards that they be *nominated* by the missionary in charge, and appointed by the Bishop; and that they be appointed annually during Easter Week.

10th, That, should it be deemed necessary, one person may hold more than one of the above offices, provided he be competent and willing.

11th, That when it shall become necessary to appoint any extraordinary officers, such as a Building Committee, they be nominated by the missionary in charge, elected by the station worshippers, or the contributors to the fund, and appointed by the Bishop.

12th, That incipient measures for organizing a missionary station may be taken in two ways:—

(1.) By the Bishop himself going, uncalled, into a place, and preaching the Gospel as an Apostle of Christ, and inciting the people to desire the services of the Church.

(2.) By any number of persons in a stated place, desirous of having the services of the Church, getting together and presenting a petition to the Bishop of the Diocese, stating their wants, their willingness to conform to the requirements of the Church, and the amount they will guarantee to contribute to the missionary fund of the Diocese. In either case the Bishop, at his discretion, may appoint the above mentioned officers,

and send his missionary to them, directing what services he shall give them, and at what times, &c.

13th, That a missionary station may be organized into a parish as soon as it becomes *self-supporting*, and has a sufficient number of male communicants of the Church in good standing to form a vestry.

14th, That the failure of the people at a missionary station to fulfil their stipulated contract may warrant the Bishop in withdrawing his missionary and dissolving the organization.

15th, That the following form of application may be used by persons desirous of having the benefit of the services of the Church in their midst:—

To the Right Rev. Father in God, \_\_\_\_\_, Bishop of the Church of Christ, in the Diocese of \_\_\_\_\_; we, the undersigned, residents of the town of \_\_\_\_\_ in the County of \_\_\_\_\_ in the State of \_\_\_\_\_ being desirous of obtaining the services of the Protestant Episcopal Church, do hereby request you to visit us, and appoint a missionary to minister to us, and labor among us. For which benefit we do hereby agree to put ourselves under your charge, promising conformity to the constitution, canons, doctrines, worship, and discipline of the Protestant Episcopal Church in the United States of America, and the constitution and canons of the Protestant Episcopal Church in the Diocese of \_\_\_\_\_, and especially to the rules regulating missionary stations in this Diocese; and in accordance with the last mentioned rules, we are now desirous to be organized into a missionary station, under the title of \_\_\_\_\_ mission. Furthermore, we hereby agree to pay to the Treasurer of the Diocesan Board of Missions, the sum of \$ \_\_\_\_\_ per annum, in four quarterly installments, viz.: \$ \_\_\_\_\_ on the first of \_\_\_\_\_; \$ \_\_\_\_\_ on the first of \_\_\_\_\_; \$ \_\_\_\_\_ on the first of \_\_\_\_\_; and \$ \_\_\_\_\_ on the first of \_\_\_\_\_; and in order that the above amount may be certainly paid, we promise to pay the sums annexed to our names every time a service is held.

Respectfully submitted by your missionary, \_\_\_\_\_

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## EDITORIAL.

### THE CONSECRATION OF BISHOP TUTTLE.

On the morning of the Feast of St. Philip and St. James, in Trinity Chapel, in this city, the Rev. Daniel S. Sylvester Tuttle, S. T. D., was consecrated as Bishop of Montana, with jurisdiction in Idaho and Utah. Morning prayer was said by Rev. Drs. Littlejohn, Staunton, W. F. Morgan, Dix, and Rev. E. M. Pecke. The remainder of the service was performed by the presiding Bishop, the Bishops of New York, New Jersey, Colorado, Pittsburgh and Maine. The testimonials were read by Rev. Dr. Hobart. The occasion was, in every respect, solemn and impressive. The attendance of clergy and people was very large, and nothing was wanting that could show their profound interest in the event of the day and their warm sympathy with the new missionary Bishop. The sermon, by the Bishop of Colorado, from the words, "Make full proof of thy ministry," was a strong and manly utterance of his convictions upon a variety of topics



connected with the elucidation of the text. He dwelt with vigor and emphasis upon a Bishop's duty to "do the work of an Evangelist," and to regard himself as the foremost missionary in his jurisdiction. He insisted that whatever else a Bishop might fail to do, he must not fail in this; and that the Church committed a grievous error when it assigned jurisdictions whose magnitude forced this function of the Episcopate into abeyance. The language used on this point was so direct and earnest that none could be in doubt as to the standard by which the Bishop of Colorado will regulate his own labors or judge those of his peers. To those who have been pressing this view for years and insisting that our Church could never assume her proper missionary character until it prevailed in the oldest and most populous Dioceses as well as elsewhere, his emphatic utterance of the Bishop gave fresh encouragement and hope for the early coming of a brighter day. It is indeed strange that what ought, from the very first, to have been regarded as an axiom of the American Church with this vast continent lying before it, should have been so long struggling to the birth and waiting to assert its proper influence.

Bishop Tuttle goes forth as the fifth Missionary Bishop west of the Mississippi and here a word or two of personal allusion will be pardonable. We have no space for mere compliment, and the opening of an Episcopate that promises to be so abundant in opportunities for toil and self-sacrifice should not be dishonored by flattery. This young Bishop (for as Bishop Randall stated, he is the youngest Bishop to-day in the Catholic Church) has come before the public suddenly, but by a process that was perfectly healthy. Found faithful over a few things, he has been made ruler over many. His comparative obscurity was due to the remoteness of his field from the great centres, but to nothing in himself save the willingness to labor quietly and patiently for results which, though great in themselves and their consequences, could never, when known, make a noise. There was that, however, in the range and quality of his work, which evinced the needed spirit and faculty for the high office and the vast field to which the Church had called him. Six months ago his election created universal surprise; and yet, to-day, none who understand the special requirements of that untried, untried, unexplored jurisdiction, question that he will realize the Church's hope; so rapidly has he drawn to himself the general regard and confidence. Full of youthful vigor and elasticity, and thoroughly wonted to country life, he will bear fatigue, exposure and peril as the natural incidents of his career, and not as privations and afflictions to be soothed and rewarded by liberal drafts upon the sympathies of the Church. He has gone to his work without delay, and the prayers and hopes of multitudes of the people of God have followed him.

It is, moreover, an evidence of Bishop Tuttle's energy and forethought, as well as of his influence over men, that he has been able to secure an earnest and efficient band of co-laborers to go with him. The Rev. George A. Foote, late of Otsego, and the Rev. Mr. Haskins, recently ordained deacon, were sent out by the Domestic Committee a month in advance of the Bishop. They will at once establish, in Salt Lake City, an

associated mission; and the Committee have reason to believe that this will be done under auspices that will almost insure its immediate success. The Rev. George D. B. Miller, late of Butternuts, Otsego Co., will take charge of the parish at Boise City, Idaho; the only parochial organization in the whole jurisdiction. The Rev. E. A. Goddard will be the Bishop's companion and assistant on his first visitation; and it is believed that at least two more clergymen will soon follow. This, indeed, looks like work. The friends of our Home Missions may well rejoice at this noble beginning in that new and mighty field. Plainly we shall this time be in advance of every other ecclesiastical movement, and shall have it in our power to grasp these germs of empire with a promptness and vigor which we have displayed in no other instance.

Whatever else there may be in these Territories to task the Bishop's powers, there is one thing that will demand for its proper management every resource of wisdom and prudence. There lies spread out and entrenched in frightful magnitude and strength, one of the worst things connected with the spiritual future of this Republic—*Mormonism*. Its origin and growth are the standing surprise of the age. Our Christian civilization is aghast at its revelation of the possibilities of error and superstition latent in human nature in this Nineteenth century of our Lord. Contrary to the current predictions, this strange Religion has thus far repressed the anarchical elements struggling within it and successfully resisted all external efforts to check its development. In open conflict with the genius of modern society, and with the common law of the land, it has frequently defied with impunity the authority of the National Government. Our Statesmen and Legislators have confessed that it presents a problem most difficult of solution. While those who have had the best opportunities for a thorough study of its tendencies and characteristics are in doubt whether it will come to its end by antagonizing forces within, or by violence from without, or by gradual absorption into a truer and healthier life destined some day to grow up around it. We incline to the last supposition. And it is in this view of the case that we believe Bishop Tuttle's mission to be clothed with an importance which the future alone can fully disclose. He will be the first, and doubtless will continue to be the most prominent representative of a sound Christian influence in the stronghold of that system of religious delusions and social abominations. As the Bishop of Colorado justly said, he will require for the work before him, the wisdom of the serpent and the harmlessness of the dove.

Let us accept, then, this consecration and sending forth of the fifth Missionary Bishop for those vast regions between the Mississippi and the Pacific Ocean as another indication;

1st. Of the increasing missionary sympathy and activity of the Church:

2d. Of the growth of sounder views of the Episcopate as the foremost missionary power of the Church:

3d. Of the rising determination of our people to grasp with a vigor and promptitude not heretofore exhibited, those outlying portions of the national domain, and to leaven them with the spirit and institutions of the Gospel of Christ.



## Department of the Young Soldiers of Christ.

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*To the Soldiers of My Regiment;—*

MY DEAR FRIENDS: I owe you many thanks for the kindness you have showed me, and for the honor conferred upon me in associating my name with your efforts to build up the kingdom of Christ on earth. It gives me pleasure to write to you, and to suggest some thoughts that may quicken your zeal.

In the course of a late visitation to a community strange to me, I was requested to baptize a child in private. Among the persons present was a young girl dressed in black. Presently a friend, who accompanied me, inquired of her concerning the health of her father. Her eyes filled with tears, and she replied with much emotion, that he was no longer living; and then, recovering herself, she began to talk about him. She described him as a very conscientious and truly religious man, and added that he died composedly, in charity with everybody, and with a holy hope that he would soon rest with the Saviour.

On leaving the house, my friend informed me that his acquaintance with the man

had assured him that he was what his daughter described him to be, a good man according to his knowledge and opportunities.

My interest was thus excited in behalf of this young girl. She had an affectionate heart, and loved her father: surely she must love the Saviour too. So I found out where she lived, and went to see her.

On asking her whether she was a Christian, she replied that she thought a great deal about that matter, but *never prayed*. "What!" said I, "the child of a religious father, and never pray to your Father in heaven!"

She replied sadly that her father had forbidden her to pray. He told her she was a sinner, and that the prayers of the wicked were not accepted; she must defer the duty of prayer until she was old enough to be baptized on her own profession.

I conversed with her a great deal, and before I came away she applied to me for baptism. But then she desired to be immersed, and the necessary arrangements could not be made in time. I told her the Old Church had been baptizing people for eighteen hundred years, and ought to understand her business. There the matter ended, although I expect to look for her again before very long.

This incident set me to thinking as I travelled on. How much did the Saviour think of little children! How much does the Church make of them! So far from bidding the children hold their peace, our Lord says, and the Church says after Him, that sweetest praises come from the mouths of children.

You all are taught that you are already members of Christ and children of the Church. No one has ever driven you away from the mercy-seat. "*Let us pray. Let us pray.*" You hear that all the time—at church, in Sunday-school, at family prayers. Did you ever think what that invitation means?

In the missionary field there are some who teach their children not to pray; many thousands, I fear, who teach them nothing about it. I pass on the road many white-headed boys and girls who have never said a prayer in all their lives. Now, of one thing you may be sure. Wherever the Church goes, she will carry the Gospel to the children. Never will she drive away the little ones. Still, like her Master, she will take them up in her arms, put her hands upon them, and bless them.

Remember then, in all your missionary contributions you are sending the Gospel to little children. Is not this, indeed, to give a cup of cold water to one of Christ's little ones, and shall not the Master notice and reward?

My friends in New York seem to think that we ought to write more about our travels and experiences. Now this is not easy to do. We of the backwoods see some strange things in our journeys; but we cannot describe them without making use of the awkward pronoun of the first person singular; and, besides, the people might not like it very well if they knew that the traveller was "taking notes," and likely to print them. I think, however, I must write something to you about *mules*. I have a good deal to do with them, and amuse myself in studying their character. I fancy sometimes I can see something of boy and girl nature in them. The Psalmist

says: "Be ye not like to horse and mule;" but he adds "which have no understanding."

Last week I left the steamboat, and travelled sixty miles, over very rough mountains, in a stage drawn by a pair of mules. We were thirty hours going, and thirty-six returning. One driver was very proud of his team. We all got out at a precipitous descent, and the empty stage was gently let down from rock to rock. On resuming our seats, the driver said that but for the obedience of the mules, he could never get them down that place safely; but they minded every word. Nay, more, if he went over the road in the day-time, they would in the dark night, on their return, of their own accord, keep exactly the same track. But he said the next team had no sense. They would watch every chance to leave the road, and never remembered anything.

Well, we presently changed teams, and started out. A violent storm came up, and it was pitch dark. The lamps had been broken by an upset, and a hand-lantern, carried by one of the passengers, gave out. The driver was tipsy, and the mules had it their own way; and the wilful creatures, although they travelled the road every day, deliberately left it, and we found ourselves away out in an open field. With some difficulty we got back and into the track again.

Even so with our little boys and girls. Nearly every house has a pair, and some four in hand. How beautiful it is to see them pull amicably together. Every day they travel pretty much the same track, with almost the same hard pulls, and the same halting-places. They know the right road; how pleasant for all parties when they keep it of their own accord. Do you know what *waywardness* is? It means a disposition to leave the track. It is a great fault, whether in mules or little children.

But what is the right track?

Travelling alone once I found myself lost in "Horsehead Bottom." After much floundering about a traveller met me, to my great relief. "Please, sir, tell me where I am, and how to get out of this tangled place?"

"Certainly, sir; just follow my tracks for the next mile."

"And what then?"

"You will come into a three-chop road. Look out for three blazes on the trees, and you will come out all right."

Now this set me to moralizing. What a blessed thing to have a human track; the example of a good father, mother, friend, or teacher to guide us in our embarrassment. And where many roads meet, what a comfort to have one road blazed all the way, and *three chops on a tree*.

Children, what did you promise and vow at your baptism? "Three things." Look out for them, and you will not lose your way; and as for the Church-path, it is blazed all the way from the Apostles down. Bishops, Priests, and Deacons—*three chops upon the trees of every century*.

"Stand ye in the ways, and see and ask for the *old paths*."

With many thanks for your contributions, which will relieve me of care and anxiety, and with many wishes for your truest happiness,

Very truly your friend and father in the Church,

HENRY C. LAY.

Christ Church Vestry, Little Rock, Tuesday before Easter, 1867.

NEVADA CITY, Gilpin County, Colorado Territory, April 8, 1867.

*To the Fifth Regiment of the Domestic Missionary Army of the Young Soldiers of Christ.*

DEAR CHILDREN: Our beloved Bishop has recently sent to me a very cheering piece of information. It is that the *Fifth Regiment* of the Young Soldiers of Christ has designated me for its missionary. And yesterday, in addressing the children of *the new Sunday-school* connected with this church, I took occasion to tell them that I had never before been so happy in Nevada as now, never so strong, never so much encouraged. And this because now our beloved Bishop had informed me that *twelve hundred children (all Soldiers of the Grand Missionary Army) were to be our supporters in the work given us to do*; that they are pledged to this work, and are to be interested in everything we are doing; that they are to be our helpers, and while they help us, will also not cease to pray for us all, that God may bless and prosper our undertaking.

To think of this makes me very happy. And now, dear children, since you have made this place your chosen field of operations, while I am here, it will be my privilege to serve our Great Commander (and therein to serve you) with more zeal and devotion than ever.

Let me tell you something of the work I am doing here. The new church edifice, in which we worship now, has been all built within the last six months. It stands in the mountains, about nine thousand feet above the level of the sea! Then, too, we have now organized a new church, which is called *Christ's Church*, and yesterday was the time of the second observance of the Holy Sacrament in this church, and ten persons received the elements of our Lord's body and blood.

We have, beside this, just organized a *Sunday-school*, consisting of about forty scholars and nine teachers, whose bright, happy faces it is my privilege every Lord's day to greet for instruction in holy things. And all the privileges connected with these institutions are now for the first time established here, and are under your care.

You will be interested in everything connected with them and growing out of them, and you will rejoice in every new advancement made here for the establishment of the Church and Kingdom of our Lord. This will be a blessing to you. It will also be a great blessing to the Church.

When you think of Nevada City, you must think of a *mining town*, in altitude situated far above the places where you live—a rough-looking place, with huge mills, whose ponderous "stamps" are day and night stamping out gold from the precious ores

which are taken out of the hearts of these great hills. Mountain peaks are on every side of us, and in the hot summer months the "eternal snow" is always visible on the high summits of "the range" near by.

Remember, too, that there are very many wicked people here, with others who are good—very many people and children who are given to wicked ways of living—who profane the holy Sabbath and the dear name of the Lord, whose servants you are. These have great need of all your care, and all we can do for them, to bring them to Christ. And our Lord will greatly bless you for this good work.

I am, Dear Young Soldiers,  
Most affectionately yours,

WM. A. FULLER.

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## EDITORIAL.

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DEAR YOUNG SOLDIERS: We have neither time nor space to say much to you editorially, in this number of THE SPIRIT OF MISSIONS. We are pleased to have it in our power to state, what we are certain you will be pleased to learn, that our Army is steadily increasing in numbers and efficiency. In our last issue we reported *fourteen*, and now we have *seventeen* full Regiments, making the total number of soldiers TWENTY THOUSAND AND FOUR HUNDRED. The bounty money, received in the brief period of four months, amounts to SIX THOUSAND DOLLARS, which will enable us to pay three hundred dollars to each of twenty of our hard working Missionaries.

All this is very encouraging. We heartily thank our heavenly Father for the success which He has thus far given to our efforts to interest the children of the Church in our great Domestic Missionary work.

The members of the *third* Regiment, (embracing those who hold cards from *twenty-four* to *thirty-six hundred*,) will, we are sure, be pleased with the letter from good Bishop Lay, and we trust that they will receive instruction as well as pleasure from its perusal. It is addressed to the soldiers of his Regiment, but it will answer just as well for the whole Twenty Thousand. Let all read it, let all profit by it. We trust that Bishop Lay will find time, amidst his many cares and toils, to write more letters to the Young Soldiers. We are certain that they will always be glad to read all that he may find time and inclination to write.

The soldiers of the *fifth* Regiment, (those who hold cards from *forty-eight* to *sixty hundred*,) are also kindly remembered in this number of THE SPIRIT OF MISSIONS. The letter of the Rev. Mr. Fuller, the Regimental Missionary, will be found very interesting. God has given him great success in his distant field. Let the fervent prayers of all the Young Soldiers, with those of all Christian people, be constantly offered, that all our missionaries may be abundantly blessed of God, in all their endeavors to build up His holy Church, and to move men to accept the salvation that is in Christ Jesus, our Lord.

## FIRST GENERAL.

We take great pleasure in announcing that the Sunday-school of St. Mark's Church, in the Bowery, New York, have, by the payment of *one hundred dollars*, made their Rector, the Rev. A. H. Vinton, D.D., a General in our Army. He is eminently worthy of the honor, and the honor is eminently worthy of him. Of Generals such as he, we cannot have too many. What Sunday-school will furnish the second General?

## FIRST COLONEL.

The Sunday-school of St. Paul's Church, New Haven, Conn., by the payment of *fifty dollars*, have made their Superintendent, John C. Hollister, Esq., a Colonel in the Domestic Missionary Army. By long and most faithful service, he has fairly earned the high distinction, and it befits him perfectly. If our first General and Colonel are to be taken as samples of those who are to come, then no army on earth will be better officered than that of the Young Soldiers of Christ.

**NAMES AND NUMBERS OF REGIMENTS, AND NAMES AND RESIDENCES OF REGIMENTAL MISSIONARIES.**

No. 1.—Bishop KEMPER, (Missionary, the Rev. Francis Moore, Lancaster, Wisconsin,).....	from	1 to	1,200
“ 2.—Bishop SCOTT, (Missionary, the Rev. T. A. Hyland, Astoria, Oregon,).....	“	1,200 “	2,400
“ 3.—Bishop LAY, (Missionary, Bishop Lay, Little Rock, Arkansas,).....	“	2,400 “	3,600
“ 4.—Bishop CLARKSON, (Missionary, the Rev. G. R. Davis, Brownville, Nebraska,).....	“	3,600 “	4,800
“ 5.—Bishop RANDALL, (Missionary, the Rev. W. A. Fuller, Nevada City, Colorado,).....	“	4,800 “	6,000
“ 6.—Bishop TUTTLE, Elect, (Missionary, the Rev. G. M. Foote, Salt Lake City, Utah,).....	“	6,000 “	7,200
“ 7.—Bishop SMITH, (Missionary, the Rev. G. C. Waller, Bowling Green, Kentucky,).....	“	7,200 “	8,400
“ 8.—Bishop McILVAINE, (Missionary, the Rev. W. C. French, Oberlin, Ohio,).....	“	8,400 “	9,600
“ 9.—Bishop McCOSKRY, (Missionary, the Rev. W. N. Lyster, Brooklyn, Michigan,).....	“	9,600 “	10,800
“ 10.—Bishop A. LEE, (Missionary, the Rev. George Hall, Laurel, Delaware,).....	“	10,800 “	12,000
“ 11.—Bishop JOHNS, (Missionary, the Rev. J. T. Clark, Talcott, Virginia,).....	“	12,000 “	13,200
“ 12.—Bishop CHASE, (Missionary, the Rev. D. F. Smith, Pittsfield, New Hampshire,).....	“	13,200 “	14,400
“ 13.—Bishop HAWKS, (Missionary, the Rev. W. D. H. Hatton, Jefferson City, Missouri,).....	“	14,400 “	15,600
“ 14.—Bishop UPFOLD, (Missionary, the Rev. H. M. Thompson, Lima, Indiana,).....	“	15,600 “	16,800
“ 15.—Bishop GREEN, (Missionary, the Rev. John Hewitt, Chatawa, Mississippi,).....	“	16,800 “	18,000
“ 16.—Bishop WHITEHOUSE, (Missionary, Rev. J. W. Osborne, Illinois Central R.R., P. O., Chicago, Illinois,).....	“	18,000 “	19,200
“ 17.—Bishop DAVIS, (Missionary, the Rev. W. P. Du Bose, Winnsboro, South Carolina,).....	“	19,200 “	20,400



# The Story of a "Stamp."

## CHAPTER IX.

WHY do folks like to lie in bed later on Sunday morning than on any other? And isn't it hard, sometimes, especially in cold, winter weather, to hurry up, and hurry down, and hurry off to Sunday-school before nine o'clock; breakfast half eaten, clothes half on, and perhaps (?) lesson half learned?

Lucy, I am sorry to say, waited to be called by gramma over and over again, before she lifted her curls from the pillow on the Sunday morning after the walk to East Rock.

"The bells are ringing!"

"I don't hear them."

"And you won't have time to eat a mouthful of breakfast."

"Oh dear! I wish there wasn't any such thing as Sunday-school!"

But this was really only a part of that crossness with which a great many good people get up from bed. Lucy soon got over it; and when she began to think of the cheerful Sunday-school room of St. Paul's; of her teacher's always waiting smile; of her classmates' welcome; and remembered the reproachful looks with which late comers were received by that kindest and best of men, Colonel Tollisher, the superintendent, she buttoned her new shoes as fast as she could, and drank her coffee very hot, and was off and a way like a bird. She loved her Sunday-school, as indeed she had good reason to do. There are not many better or pleasanter schools in the land than that over which Colonel Tollisher has so long presided. And Lucy's teacher was her own Aunt Hester, whom she dearly loved. Her classmates, too, were nearly all her special friends—a little knot of girls they were, who told each other all their secrets, with a "Don't you tell!" and grew wise together in all the arts of dress and millinery.

This morning, at the time of closing the session, Mr. Round, the good rector, came in, as usual, to see the lambs of his flock. There was a smile at both corners of his mouth, and a twinkle in each of his eyes, as he went here and there among the classes, to give greetings to teachers and scholars. When he came to Aunt Hester's class, she said to him, "Mr. Round, some of the girls in my class don't know exactly what *missionaries* are. Won't you be so kind as to tell them sometime?"

Mr. Round looked at his watch, and said, "I think there'll be time for me to say a few words about them this morning. Every boy and girl in school ought to know what *missionaries* are; and they won't know unless they are told; and if you think I had better tell them, why, I'll talk about them now."

So he went at once to the desk; and when the bell had been rung, which meant that the business of the school must be closed up—lessons ended, library-books chosen, money collected—and another bell, which meant that the attention of the whole school was desired, Mr. Round began:—

"Children, how many of you can tell me what a *missionary* is? Hold up your hands, all of you that think you know and can tell me what a *missionary* is."

A great many hands were held up, but not by any means all; and some, I fancy, were held up only because they had new kid gloves on, for up went Lucy's among the rest. Aunt Hester turned around and whispered, "Careful, girls! Mr. Round may ask you to *tell*, if you know."

Lucy no longer displayed her glove; and others of her class thought it best not to take the risk of being asked to give a definition of "missionary."

"Now I'm going to ask some one to tell me," said Mr. Round. "Mamie," he spoke to a girl that sat near the desk, "please to say what you think a missionary is?"

Mamie blushed till her cheeks were almost as red as the bright pink ribbons of her hat, and only those who sat near her could hear her reply.

"Mamie says"—Mr. Round repeated her answer—"that a missionary is 'one that takes money to the poor.' That is right, so far as it goes. Harry, what is your definition?"

Harry spoke up quite clearly: "A missionary is a man that goes to China."

"Yes," said Mr. Round, "Harry's answer is a good one; but even though it goes to China, it doesn't go quite far enough. Let's have some other answers.—Carrie, what do you say?"

"I think a missionary is one that goes anywhere to preach."

"Very good," said the Rector; "your definition tells us something more about the missionaries. Let's see if any of you remember what *commission* was given to the first missionaries, 'Go, preach,'—who remembers that text?"

The answer came from many voices, "Go ye into all the world and preach the Gospel to every creature."

"And so we understand," said Mr. Round, "that a missionary is one that is sent—the word itself means *one sent*—by divine authority to preach the Gospel of our Lord Jesus Christ anywhere, especially to the poor—to those who are not able to pay themselves for the support of a minister; and so we, who have money, pay their expenses, and take care of them. They go to China, or to California, or to Africa; perhaps they go 'out West' to Minnesota, Arkansas, even to Utah; and we have missionaries in the Southern States, and some also (a few) in New England. They are ministers of Christ, just as I am. They have churches, though these are sometimes built of logs; they have Sunday-schools, though none are so large and well arranged and cared for as ours; they preach the good news of God to old and young, to rich and poor. But where these missionaries go there are not many rich people, or, at any rate, not many who care to pay for the services of a minister, and so we, that have money and have been bidden to preach the Gospel to every creature, contribute money to pay the expenses of these missionaries. There isn't time this morning for me to tell you more about the missionaries. I hope you will want to know more about them; and if you do, I can tell those of you whose parents or friends don't take the SPIRIT OF MISSIONS, that you will find ever so much interesting reading in that magazine; it will tell you all about our missionaries, at home and abroad."

It was time now to close the school, and among the Collects read by the Rector was this:—

"O Lord, who did'st come to seek and to save the lost, and to whom all power is given in heaven and on earth, hear, we beseech Thee, the prayers of Thy Church for those who at Thy command, go forth to preach the Gospel to every creature. Preserve them from all dangers to which they may be exposed; from perils by land and perils by water; from the deadly pestilence; from the violence of the persecutor; from doubt and impatience; from discouragement and discord; and from all the devices of the powers of darkness. And while they plant and water, send Thou, O Lord, the increase; gather in the multitude of the heathen; convert in Christian lands such as neglect so great salvation; so that Thy name may be glorified and Thy kingdom come, O gracious Saviour of the world, to whom, with the Father and the Holy Ghost, be honor and glory, world without end. AMEN."

TERMS OF ENROLMENT.

- I. PRIVATES.—Twenty-five cents *per annum*, for five years; and as much more as they are disposed to give.
- II. COLOR-BEARERS.—*Girls only*, who will give *one dollar per annum* (this includes the bounty) toward a *special fund* which will be devoted to the *equipment* of their *regimental missionaries*, supplying them with Bibles and Prayer Books, Communion Services, and other articles needed in parish-work. The Color-Bearers will receive *special commissions*.
- III. CAPTAINS.—*Boys only*, who will give *one dollar per annum*, (this includes the bounty,) and receive *special commissions* as *Captains*.
- IV. GUARD OF HONOR.—Teachers of Sunday Schools, on the payment of *five dollars per annum*, made by themselves or by their classes.
- V. COLONELS.—Sunday-schools may make their superintendents *Colonels* by the payment of *fifty dollars*.
- VI. GENERALS.—Superintendents or Rectors may be made *Generals* by the payment of *one hundred dollars*.

NOTE.—In place of the one dollar named above, we will receive from the soldiers *four subscribers* to the SPIRIT OF MISSIONS, at one dollar and fifty cents each, or *eight recruits* (privates) to be gathered from among their friends outside the Sunday-school to which they belong.

POSTAGE.

- Single Bounty Cards, three cents.
- Fifteen cards, in one envelope, two cents.
- Thirty “ “ “ four cents.
- Sixty “ “ “ eight cents.

Money or stamps for postage, at the above rates, *must* be sent to us when Bounty Cards are applied for,—unless these are ordered to be forwarded by express, in which case the receivers must pay the freight.

Remittances should be in post-office orders, or in checks, if possible.

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MISTAKES.

WHEN our friends have occasion to ask us to correct mistakes in the names written on the cards we send them, or to supply new cards for such as get damaged by transmission, which we are always glad to do, they will please return to us, *plainly* written, the names to be corrected, and the *numbers* on the cards for which corrections are desired. Without the *number*, it may take us an hour or two to find the name we are in search of.

## MISSIONARY CORRESPONDENCE.

## MISSISSIPPI.

*Raymond.*—REV. WILLIAM K. DOUGLASS.

REV. AND DEAR BROTHER: In accordance with the rules of the Domestic Committee, I send you a report of the missionary work in this neighborhood. This point, Raymond, is the county seat of Hinds county, the largest county in the State. It is eight miles from the Southern railroad, with which it was formerly connected by a branch road. The condition of affairs has not yet allowed this branch to be rebuilt, a line of stages, however, connects with the nearest depot for each train. Some of the severest fighting of the campaign, which resulted in the capture of Vicksburg, took place at this spot. The church, a neat wooden structure, was converted into a hospital, and all the interior arrangements destroyed. Notwithstanding the general depression of business, aggravated by the failure of crops last season, the zealous ladies of the congregation, by a series of well directed efforts, have raised funds for the liquidation of an old debt and for refitting the church. The repairs are already in progress. In the mean time our services are held morning and evening of each alternate Sunday, in the Methodist house of worship, kindly loaned to us by that congregation.

Clinton, immediately upon the Southern railroad, is the next point. Here, formerly stood a beautiful brick church, of which nothing is now left but the walls and roof. The resources of this congregation are entirely swept away, so that in their households destitution has taken the place of affluence. Who then shall rebuild the old wastes? A small sum is necessary to preserve what remains of the building from destruction. This should be provided at once, even if sufficient cannot now be had to restore it to its consecrated uses. Efforts have been made to do something here to this end; to do all that is necessary is with us a simple impossibility.

Dry Grove, a post office ten miles south of Raymond, forms a third point. On the fourth Sunday after Epiphany, I officiated at the first public religious service ever held at that immediate point. Quite a large congregation, free and freed, was gathered together in the wing of a store, seated on planks supported at the ends by well-buckets, uniting most of them for the first time in their lives, in the full morning

and ante-communion services of the Church. Three children were baptized, a Sunday-school organized for white and colored, and a subscription commenced for a small church building. The inauguration of the services at this place is due, under God, to the devotion of some members of a neighboring family, whose earthly afflictions seem truly to set them forward in the pursuit of treasures which cannot be taken away. May the great Head of the Church prosper our handy work.

My first visit to Raymond was on the fourth Sunday in Advent, 1866; since which time, with the exception of an interruption necessary for the removal of my family here, services have been held regularly as above stated, the alternate Sundays being spent at Clinton and Dry Grove. It may be proper to mention that during this time I have celebrated three marriages among freed people, and two colored ministers in charge of neighboring congregations have called upon me, intimating a willingness to return to the Church, in the bosom of which they received their earliest training, could the way be plainly opened.

## SOUTH CAROLINA.

*Columbia.*—REV. J. M. PRINGLE:

REV. DEAR SIR: In sending this, my fourth report, I desire, with gratitude to God, to express also my thanks to the Domestic Committee for the stipend appropriated, through their generous action to the support of my ministry during the past year. I think that I have already intimated to you that without this appropriation I should have been utterly destitute of all salary or regular income of any kind, and such, I ought to say, would be my case now should the Committee discontinue my appointment. I am unable as yet, to announce to you that my work in the city is outwardly prosperous. By the decision of a court of arbitration, to settle the disputed title to the lot on which our lecture room had been built in 1855, under the name of the "*Church of the Mediator*," that building has been lost to us, and consequently, since November we have been without any place of worship of our own, and the little chapel loaned for our use on Sunday morning is not convenient in size or situation for services. The vestry are endeavoring to sell the bricks of Christ's Church, and hope in this way to pay the debt for rent now held against us for the

use of the lecture room since the year it was erected, in 1855, and they expect to have something left with which to begin to build a wooden church. It is hard, however to sell anything to advantage here at this time, and we shall have to wait our opportunity.

My Mission in the country, about four miles out of town, I am thankful to inform you, is more flourishing. I have there the assistance of three devoted Christian ladies who superintend and instruct a large Sunday-school composed of the children of their poor country neighbors. I have, since January, baptised there between twenty and thirty white children of these families, and also a few colored children, who have been brought by their parents, of whom some are always present, being members of the church.

I had the pleasure of meeting, a week or two since, the Rev. Mr. Du Bose, of Winnsboro, and we both cordially agreed in the conviction and feeling of duty and hearty interest in relation to the "Spirit of Missions," and its high character of spirituality, efficiency and usefulness.

I enclose the bill of indebtedness for the subscribers whose names I sent last, acting on the hopeful assurance of Bishop Davis that my appointment would be continued, and requesting that you would deduct the amount.

## IOWA.

*Iowa City.*—REV. R. S. GANTER :

REV. AND DEAR BROTHER: In sending in my report for the quarter ending April 1st, I am very happy to state that the work in our parish is in a more encouraging state than it ever was before. Since the beginning of Lent I have administered the Sacrament of Baptism to seven adult persons. The Bishop has made us a visitation and confirmed fourteen, five of them prominent business men in the community. There is another class of ten or twelve awaiting the Bishop's coming, which will be about Easter. In my next semi-annual report, I think I shall be able to say that our list of communicants has doubled. There are several families raised under other influences who are now casting their lot with us, and we all feel blessed and encouraged. We are persuaded that the strong, permanent establishment of the Church in this city, is but a question of time, and that time not far distant. God has visited us and blessed us. To Him be all the Glory.

## ALABAMA.

*Tuscumbia.*—REV. J. B. GRAY.

REV. AND DEAR SIR: I send you the following as my quarterly report, ending March 31st, 1867:

We have just been greatly cheered by a visitation of the Bishop of the Diocese. On the 24th of March he preached twice in Tuscumbia, and confirmed a class of twelve persons. Seven others were to have received the rite, but were prevented on account of bad weather and sickness. Two of the seven have since been confirmed in other parishes.

I have also to report the baptism of four adults and five infants since I last wrote to you.

On the 25th the Bishop visited Florence and confirmed six persons. Florence is under my charge. I hold services there every Sunday afternoon, except the second Sunday in the month, when I administer the Holy Communion there in the morning and officiate in Tuscumbia in the afternoon.

The Bishop's visit was regarded as a great privilege by persons of all denominations who saw him and heard him preach. I trust and believe that he has made an impression which will result in much lasting good.

## MINNESOTA.

*Sauk Rapids.*—REV. JOHN SCOTT.

REV. AND DEAR SIR:—I came to this place, from Anoka, on the 22d of November last, to commence operations in a missionary capacity, in association with the Rev. G. L. Chase, the Rector of the parish. I understand it to be the arrangement that part of my support is to be drawn from the Committee for Domestic Missions. Something was said to that effect by the Bishop, and I take it for granted that he has arranged the matter, and proceed to lay before you such a report as I am able to give of what I have done and am doing.

Making St. Cloud my headquarters, I give occasional assistance to Mr. Chase, and have held regular services during the winter at Sauk Rapids, Monticello, and Clear Water. The former place is distant from here two and a half miles, the next about thirty, and the last twelve. There are other places set down in our scheme of operations, where I have not yet held any service. On Sunday, the 17th of February, I had a very interesting service at the house of Mr. Longworth, a good Churchman, living in the woods, in a log-house, about nine miles from Clear Water. About

twenty persons were present, including the family, which itself comprised the best half of the congregation. They chanted the Venite, the Gloria in Excelsis, the Jubilate, and the Gloria Patri at the end of each psalm, in the psalms for the day. Under such circumstances, all this was very pleasing and very exhilarating. It was truly good to be there. It is good to worship in the woods, with the simple music of human voices, as well as in those places where "through the long-drawn aisles and fretted vault the pealing anthem swells the note of praise."

I have found much that is encouraging and stimulating in this work, especially at Sauk Rapids and Clear Water. At Sauk Rapids we have a small church. I generally have the company of Mr. Chase in my ministrations here, sometimes one of us preaching, and sometimes the other. The congregations are generally full, a small choir cultivates the music with praiseworthy zeal, and the people very evidently hear the message which the Church brings to them with gladness. The church has lately been furnished with a carpet and chancel chairs, and other improvements are to be effected in the course

of the Summer. These improvements are partly due to their own efforts, and partly, I believe, to the liberality of a gentleman in St. Paul, whose name I do not know that I am at liberty to mention. But a large share of the credit of these improvements is due to the unflagging interest of the indefatigable Rector of this parish. We shall doubtless have an organized parish in this place before long.

At Clear Water I find much that is encouraging—friendly reception, good congregations, and a gratifying curiosity among the people in regard to the doctrines and usages of the Church. I fatigue myself here more than at any other station in private conversations with those who demand reasons for the hope that is in us. It is my hope and prayer that the Church may obtain a foothold in this beautiful village, and among this interesting people, and that they may be enabled to realize what blessings the Gospel contains, as preached to them in God's Holy Church. "O Lord, revive thy work in the midst of the years!" Monticello thus far has afforded less encouragement than any other of my stations, but I trust that our work there too will be fruitful.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from April 1st to May 1st, 1867:—

<b>Maine.</b>	
Bath—Grace.....	\$10 00
Brunswick—St. Paul's, Easter, for Colorado.....	5 00
R.....	5 00
\$20 00	
<b>Vermont.</b>	
Brattleboro—St. Michael's.....	10 00
Rutland—Trinity.....	51 53
	61 53
<b>Massachusetts.</b>	
Boston—Advent, a member.....	10 00
" St. Matthew's, of which special for Bp. Randall, \$13.30.....	91 20
Cambridge—St. Peter's, of which for Rev. Mr. Hinman, \$1.....	41 36
Greenfield—St. James' Easter offerings, of which from S. S. for Bp. Randall, \$16.15; for Rev. Dr. Breck, \$16.12.....	83 55
Janaica Plains—St. John's, a member.....	10 00
Quincy—Christ.....	17 00
Springfield—Christ, Easter, of which for Nashotah, \$35; for Bp. Randall, \$11; for Bp. Whipple, \$8; Bible and Prayer Book Soc., \$10; for Bp. Seabury Miss., \$10; Ch. Book Soc., \$10; Tract Society, \$5.....	94 00
	347 11
<b>Rhode Island.</b>	
Newport—Trinity, a family mitre-box....	10 00
	10 00

<b>Connecticut.</b>	
Bethany—Christ.....	8 00
Bridgeport—St. John's, add'l, a comm.....	2 00
Brayford—Francis A. Grilley, \$5; Mrs. E. Grilley, \$5, for the Rev. G. R. Davis.....	10 00
Hebron—St. Peter's.....	10 00
Hartford—Trinity, for Bp. Randall.....	36 60
" St. John's S. S., for Bishop Whipple, \$17; for Dr. Breck, \$10; for Nashotah, \$11.40; for Bp. Randall Girls' School, \$35.....	73 40
" Christ, a member.....	3 00
" Good Shepherd.....	40 00
Huntington—St. Paul's.....	4 00
Litchfield—St. Michael's, from Anno. E. W. for Bp. Clarkson's School, \$10, for Bp. Whipple, \$3.50.....	13 50
Middletown—"F".....	10 00
Milford—St. Peter's, for Bp. Randall.....	13 50
North Haven—St. John's, for Montana	14 07
New Haven—St. Paul's S. S., Easter, of which for Bp. Tuttle \$5.50, for Bp. Whipple \$13, for ch. Edgefield, S. C., \$65.....	83 50
" Trinity, for Bp. Lay.....	50 00
New London—St. James' In Memoriam, semi-annual payment of a pledge for support of missionary.....	200 00

<i>New Milford</i> —St. John's S. S., for Bp. Lay \$50, Mr. and Mrs. Marsh for Bp. Lay \$5.....	55	00
<i>Norwich</i> —Christ, for Bp. Randall.....	170	00
<i>North Haven</i> —S. S., for Bp. Randall.....	5	51
<i>Southport</i> —Trinity.....	4	00
<i>Stamford</i> —St. Andrew's S. S., of which for Bp. Clarkson \$10.25, for Bp. Randall \$1.25, for Bp. Tuttle \$2.....	35	00
<i>Watertown</i> —Christ, Ash Wednesday coll. \$42.35, S.S. Easter off. \$89.92, for Bp. Raudall.....	131	27 962 35

**New York.**

<i>Albany</i> —Holy Innocents, Easter.....	30	00
<i>Brooklyn</i> —St. Luke's.....	104	00
<i>Cambridge</i> —St. Luke's, Easter.....	10	00
<i>Doperstown</i> —Christ.....	30	00
<i>Warilton</i> —A Communicant, for Bp. Lay.....	10	00
<i>Fishkill</i> —St. Anna's 6c. collection.....	75	00
<i>Franklin</i> —St. Paul's.....	12	00
<i>Goshen</i> —St. James.....	58	00
<i>Hobart</i> —Rev. A. S. Dealey, for Bp. Lay.....	5	00
<i>Hudson</i> —Christ.....	64	04
<i>Mamaronock</i> —St. Thomas'.....	16	00
<i>Memphis</i> —"H. D.".....	5	00
<i>Morrisania</i> —St. Paul's, Mrs. E. M. C.....	10	00
<i>New York</i> —Good Samaritan.....	6	01
" Grace, J. D. Wolfe, for Bp. Lay.....	100	00
" Incarnation, for Bp. Clarkson's Boy School.....	1445	98
" St. Mark's Mission, for Bp. Whipple.....	15	50
" Trinity Chapel, add'l for Bp. Randall.....	1	50
" "E," for Rev. E. P. Gray.....	75	00
" Mrs. Mahan, of which for Bp. Kemper \$10.....	20	00
" Mr. and Mrs. D. Leroy, for Bishop Lay.....	20	00
<i>Oakhill</i> —St. Paul's S. S.....	2	50
<i>Newtown</i> —St. James.....	80	00
<i>Rensselaerville</i> —Trinity.....	3	75
<i>Rouse's Point</i> —Christ.....	14	07
<i>Whinebeck</i> —Church of the Messiah.....	11	09
<i>Saugerties</i> —Trinity, for So. clergy.....	20	67
<i>Salem</i> —St. Paul's S. S.....	36	87
<i>Staten Island</i> —St. Paul's.....	30	70
" Rossville, St. Luke's S.S.....	12	00
<i>Troy</i> —J. M. B., for Bishop Lay.....	10	00
<i>Walden</i> —St. Andrew's S. S.....	17	42 2352 10

**Western New York.**

<i>Geneva</i> —G. Nicholas, Esq., for Bp. Lay.....	10	00
<i>Rome</i> —Zion, for South.....	44	00
<i>Utica</i> —Easter thank-offering, Mrs. Brandergee.....	200	00 254 00

**Pennsylvania,**

<i>Carlisle</i> —St. John's, of which, from a lady, for Bp. Whipple, \$1.....	20	55
<i>Germantown</i> —St. Luke's, of which special for Colorado \$5.....	322	39
<i>Lancaster</i> —St. James.....	50	00
<i>Mansfield</i> —St. James.....	2	67
<i>Pottstown</i> —Christ.....	16	00
<i>Philadelphina</i> —Advent, of which from a member, \$20.....	125	50
" Evangelist.....	1	50
" St. Stephen's.....	9	00
<i>Williamsport</i> —Aute's 13th birthday....	1	00 548 61

**Deleware.**

<i>Claymont</i> —Grace.....	2	00
<i>Deleware City</i> —Christ.....	3	00 5 00

**Maryland.**

<i>Cambridge</i> —Great Choptank Parish, Easter.....	18	75
" St. John's Chap.....	4	00

<i>Easton</i> —Christ, of which for Bp. Honolulu, \$10.....	60	00
<i>Petersville</i> —Rev. J. Traynell, ½.....	10	00
<i>Washington</i> —Ch. of Ascension.....	180	80
" St. John's.....	300	00
" From four Young Soldiers of the Bp. Kemper Reg't., for their Miss....	1 50	575 05

**North Carolina.**

<i>Salisbury</i> —St. Luke's.....	2	75
<i>Washington</i> .....	16	00 18 75

**South Carolina.**

<i>Winnsboro</i> , St. John's.....	30	00 30 00
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**Mississippi.**

<i>Pass Christian</i> —Trinity.....	15	00
<i>Yazoo City</i> —Crucifixion.....	13	70 28 70

**Louisiana.**

<i>New Orleans</i> .....	10	00
" St. Luke's.....	20	00 30 00

**Tennessee.**

<i>Athens</i> —Of which from Rector, \$2.....	5	05 5 05
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**Ohio.**

<i>Columbus</i> —St. Paul's, of which from a member, \$10.....	94	00
<i>Cleveland</i> —Grace, for Bp. Clarkson.....	1	00
<i>Kent</i> —Christ.....	3	00
<i>Ravenna</i> —Grace.....	13	44 111 44

**Indiana.**

<i>Evansville</i> —St. Paul's, Easter, for S. C. F.....	10	00
<i>Goshen</i> —St. James'.....	2	35
<i>La Fayette</i> —St. John's.....	24	20
<i>Vincennes</i> —St. James'.....	6	10 42 65

**Illinois.**

<i>Arcola</i> —Christ.....	2	10
<i>Rock Island</i> —Trinity.....	5	30 7 40

**Michigan.**

<i>Ann Arbor</i> —St. Andrew's, 5 col.....	4	75
<i>Grand Rapids</i> —Of which from Madame Kendall, and from S. S., for Faribault.....	32	67
<i>Niles</i> —Trinity.....	10	00 47 42

**Wisconsin.**

<i>Beloit</i> —For Bp. Lay.....	10	00
<i>Geneva</i> —Holy Comm., Easter.....	9	00
<i>Green Bay</i> —Christ S. S., Easter.....	10	00
<i>Kenosha</i> —St. Matthew's.....	8	37
<i>Milwaukee</i> —St. John's, for Bishop Clarkson.....	20	00
<i>Racine College</i> .....	17	42 37 42

**Minnesota.**

<i>Farmington</i> .....	4	65
<i>Minneapolis</i> —Gethesemane.....	92	04
<i>St. Anthony's Falls</i> —Trinity.....	5	00
<i>Vermilion</i> .....	4	30 105 99

**Iowa.**

<i>Dubuque</i> —Trinity.....	25	00
<i>Keokuk</i> —St. Luke's.....	15	00
<i>Lyons</i> —Grace.....	8	00
<i>Mount Pleasant</i> —St. Michael.....	3	50 61 50

**Missouri.**

<i>St. Joseph</i> —Christ, Lent savings of two children in mission box, for Rev. C. C. Townsend.....	4	00
<i>St. Louis</i> —Christ Chapel.....	11	05 15 05

Acknowledgments.

<b>Nebraska.</b>		
Omaha.....	5 00	5 00
<b>Kansas.</b>		
Fort Scott—St. Andrew's.....	7 55	7 55
<b>Oregon.</b>		
Portland.....	10 00	10 00
<b>California.</b>		
Santa Cruz—Calvary.....	24 00	24 00
<b>Washington Territory.</b>		
Fort Vancouver—St. Luke's.....	20 50	20 50

<b>Legacies.</b>		
Estate B. F. Lake.....	503 50	503 50
<b>Miscellaneous.</b>		
Anon., for Bp. Tuttle.....	5 00	
“ spc. for Nebraska.....	5 35	
Rent of house at Green Point, 1/2.....	28 00	
H. S. B., contents of Miss. Box.....	1 50	39 85
<b>Young Soldiers.</b>		
Receipts from April 1st to May 4th.....		2367 53
Total from Jan. 1st to May 4th, 5763 16		
<b>Total</b> .....	<b>\$8682 42</b>	
Amount previously acknowledged.....	68,603 52	
		<b>Total receipts from Oct. 1st, 1866, \$77,285 94</b>

CORRECTION.—In the March No., under Western New York, for Calvary, Utica, read St. George's. In the April No., under Rhode Island, read Woonsocket, St. James, of which from S. S., \$3, \$25.



# Delegate Meetings of the Board of Missions,

APRIL, 1867.

We here furnish to our readers accounts of these meetings. That of the one in Chicago is taken, with some corrections, from the *American Churchman*, to the editors of which we are under great obligations.

No ordinary account, however correct, can give a just idea of the character of these meetings. One must be present to see and hear, and feel, in order rightly to judge of them. It is impossible to report more than the skeletons of the remarks made, and these are often so imperfect that much of the real substance is lost.

Very little of the fervor and glow which give so much interest and power to these occasions can be transferred to paper.

We shall publish in future numbers, such of the addresses as we can procure.

Nothing could surpass the cordial hospitality, and the kindly spirit manifested by the good people of Chicago and Rochester in endeavoring to promote the comfort and happiness of all.

Throughout all the informal discussions, which were very stirring, and highly interesting, one spirit seemed to animate all hearts, one purpose to possess all minds—the glory of Christ in the salvation of souls, and the extension of His Kingdom in the earth. The claims of each of the three departments were urged in their turn with earnestness and power, but all as parts of the one great work, equally calling for the Church's enlarged sympathy and help.

Parochial work had also its share of attention. A prayerful dependence upon the Holy Spirit was constantly manifested. All hearts were warmed and refreshed, and the brethren returned to their homes strengthened for their work, and with zeal rekindled, pledging themselves, that in future they would do more to awaken and maintain a missionary spirit among their people.

We trust that these pledges will be fully redeemed, and that the influence of these meetings will be as far-reaching and as lasting, as they were edifying and precious to those who attended them.

A. T. TWING.

H. H. MORRELL.

J. BRINTON SMITH.

## THE MEETING AT CHICAGO, ILLINOIS.

THE afternoon of Sunday was devoted to an endeavor to enlist the sympathy and interests of the teachers and scholars of the Sunday-schools connected with the different parishes in the city, in the missionary work of the Church. And hard work it must have been for those clergymen from New York, who represented the missionary interests in their various aspects of Domestic, Foreign and Freedman. The Rev. Dr. Twing, on behalf of the Domestic Committee, and the Rev. Mr. Morrell, Agent for the Foreign Committee, and the Rev. Dr. J. Brinton Smith, representing the Freedman's Commission, sped from one point to another as fast as carriages and horse cars could take them, in order to present their respective claims to the Sunday-schools. For this purpose, it had been pre-arranged that the Sunday-schools belonging to the Cathedral—St. John's, St. Stephen's, the Church of the Atonement, and Calvary Mission—should all assemble at the Cathedral, which they did to the number of more than one thousand children. Addresses were made by the Bishop, Drs. Haight, Twing, and J. Brinton Smith, and the Rev. Messrs. Morrell and Hopkins. Carols and hymns were sung between the addresses, and much interest was manifested in the different objects, whose claims were presented.

At the Church of the Ascension, in addition to its own Sunday-school, were present those of St. James and St. Ausgarius.

At Trinity Church, the parish Sunday-school, the Trinity Mission Sunday-school, and the schools belonging to Grace Church, St. Luke's, the Holy Communion, and Christ Church, were gathered.

At both Trinity and the Ascension, the services and general proceedings were of a similar character to those at the Cathedral.

In the evening, Divine service was celebrated at Trinity Church, which may be considered as the formal opening of the meeting. The Bishops of Illinois, Iowa and Nebraska were present in the church, besides many other clergymen. The sermon was preached by the Rev. Benjamin I. Haight, D.D., of Trinity Parish, New York.

## SECOND DAY.

On Monday evening, the 29th April, an informal meeting of clergy and laity was held in Christ Church. The attendance was large, each "side" of the city being more or less represented; and much interest was manifested throughout the discussions, which, as might be expected, waxed warmer and more earnest as they proceeded.

The Bishop of Iowa, in the absence of the Bishop of the diocese, temporarily assumed the chair, and called the meeting to order.

Proceedings were commenced by the singing of the 103d Hymn; after which, prayer was offered by Bishop Lee, and another hymn was sung.

A brief address, upon the nature of the meeting, was then made by Bishop Lee. He said:

"This was the first informal gathering of the Delegate Meeting of the Board of Missions, and was held, in order that there might be a general expression of sentiment and counsel between the clergy and laity, before the formal action of the Board. The great work which had called them together was one of vital interest and importance, in the carrying out of which a grave responsibility was laid upon them. He trusted there would be a general expression of views in relation to the work, from both clergymen and laymen, and that all their counsels and actions might redound to the honor and glory of Christ, and the welfare of His Church. That work," he said, "was one

of the noblest undertaken by man, and the one dearest to the heart of their great Exemplar, Jesus Christ, who was Himself, the first Great Missionary."

The Rev. Dr. Twing, Secretary and General Agent of the Domestic Committee, then rose to address the meeting, but, upon observing Bishop Whitehouse had entered the chancel, and been welcomed to the chair by Bishop Lee, he said he would defer any remarks until they should have had the pleasure of listening to the Bishop of this Diocese.

Bishop Whitehouse thereupon advanced and took the chair. He expressed his sense of the courtesy shown him, and said that it afforded him pleasure to be present at this gathering, and, in the name of the churchmen of Chicago, to welcome the delegates, and to thank them for selecting Chicago as their place of meeting. He trusted that their visit would be a pleasant one, and that their deliberations would redound to the glory of God and the good of the Church.

The Rev. Dr. Haight, of New York, made a brief address in response to the Bishop, returning thanks for the cordial welcome extended by him.

At a gathering of the clergy, he said, held during the day, a very general desire had been expressed to hear from Bishop Whitehouse some statements of the result of his observations during his recent visit among the churches in Europe, especially with reference to the information gained concerning the state and prospects of the Church in Sweden and Russia. He offered a resolution, which was adopted, that the Bishop be requested to deliver the proposed address in his own cathedral on Wednesday morning next, at the close of the meeting.

The Bishop briefly expressed his thanks for the invitation, and said that it would give him pleasure to respond to it as well as the limited time that could be devoted to it would allow.

A protracted discussion then followed concerning the best method of prosecuting the missionary work, with especial reference to the influence and prospects of THE SPIRIT OF MISSIONS.

This was commenced by the Rev. Dr. Twing, who said, that in order to prepare the way for some resolutions to be introduced by one of the brethren present, he desired to call the attention of the meeting to the condition and prospects of their missionary organ, THE SPIRIT OF MISSIONS.

He was happy to state that this periodical, so potential for good, had greatly prospered during the present year, and that the circulation was rapidly increasing. In January 1866, the number of paying subscribers at one dollar per year, was only nineteen hundred, and, although the subscription price had been raised to one dollar and fifty cents per annum, they now had between five and six thousand subscribers. The daily increase of subscribers from January first to April first, had averaged thirty, and thus far, not a dollar had been drawn from the general treasury to sustain it. About two thousand copies are sent free to clergymen.

Bishop Whitehouse requested a statement as to the ability of the paper to sustain itself without drawing upon the general funds for missions.

Dr. Twing replied, that, during the last year they had drawn upon the funds to the extent of three thousand dollars. During the present year, up to date, no call had been made upon those funds; and the moneys received would carry them to the middle of the year. But they could hardly, judging by the past, anticipate the subscriptions during the last half the year, to equal those of the first half. The paper was now supplied to subscribers at its actual cost, and two thousand copies were given away. How they were to make the paper pay at this rate of progress, he desired some of our wise Chicago financiers to tell.

Bishop Whitehouse said, if the paper now received, paid expenses, each additional subscription would yield a profit.

Dr. Twing replied that it might be so, but he "couldn't see it."

Rev. Dr. Haight inquired why two thousand copies were given away, and to whom they were given.

Rev Dr. Twing replied that the gentleman himself received a copy, and the rest were given to other clergymen. He was happy to say, though, that many of the clergy had ordered their names to be stricken from the free list, saying that their consciences would not allow them to receive so valuable a journal without paying for it, and had sent the money to pay for it. One or two hundred had done so, and the number of those "who go up higher" was daily increasing.

The President said that they had hit upon a subject of great interest. *THE SPIRIT OF MISSIONS* had vastly improved of late, and was a great aid in the sacred mission work. He thought it was very necessary that its circulation should be greatly extended, as it was a very important means of diffusing information. Its own worth and ability should make it a paying journal, and its support should not be drawn from the general funds. It ought to be conducted in such a manner as to yield a profit. If published at a losing rate, the subscription price ought to be increased.

The Rev. Mr. Paddock, rector of Christ Church, Detroit, said he had no idea when he proposed the introduction of the resolutions, of entering upon the open field of pecuniary prosperity, but was glad that the subject had been spoken of. He then introduced the following resolutions:

*Resolved*, That this meeting has heard with great pleasure and with thankfulness, of the late extraordinary increase in the circulation of *THE SPIRIT OF MISSIONS*, and that it hereby records its conviction, that the power of the missionary press is a present Providential agency for informing the Church's mind, awakening her conscience and assisting her efforts in the work of winning the world to Christ, which has been heretofore too little appreciated and honored.

*Resolved*, That, in the judgment of this meeting, the lack of interest in the cause of missions is more generally owing to the lack of knowledge concerning the work, its needs, its methods and its successes than to any other single cause whatever; and that every motive of duty and interest should conspire to urge the clergy and their intelligent laity personally to interest themselves in the greater diffusion of missionary intelligence.

The reverend speaker supported his resolutions eloquently, and at some length. He said that the people could not be expected to give to a cause which they did not understand. The lack of missionary knowledge on the part of the people dries up the stream of missionary effort. He thought that the trouble was not with the laity but with the clergy. He was ashamed, that in a Church of two thousand five hundred ministers, there had been only one thousand eight hundred subscribers to the only missionary periodical published by the Church. That is the reason why the people do not give more to the cause. In the Methodist denomination, for instance, the ministers were all agents for the publications of their body; each reporting to his conference the results of his efforts. And hence, the immense circulation of their weeklies and other periodicals.

Judge L. B. Otis said, he had felt for many years, that there was a lack of specific knowledge of the missionary work. The people wanted to know facts. They must know what is needed in specific fields, and what has been and is being accomplished in other specific localities, before they would be liberal in their gifts to the cause. He

thought there should be, in every parish, a regular monthly meeting, to discuss the subject of missions; and there should be read, extracts from that excellent paper, *THE SPIRIT OF MISSIONS*, which would make them aware of the work.

In urging the necessity of making known the needs of the Church, by the exhibition of actual facts, the speaker referred at some length, and with considerable eloquence and pathos, to scenes which had come under his own eye, on a recent trip westward, as far as the Pacific Railroad then reached; scenes, where in the midst of death, and desolation, and sorrow, the consolations of the Christian Faith, which the Church was commissioned to administer, were utterly wanting; and parents, whose fortunes had but just borne them to those distant regions, from their old Eastern homes, when called to carry to the grave their only child, were denied the consolation of the ministering offices, and the prayers of the Church.

The Rev. H. H. Morrell, of New York, Secretary and General Agent of Foreign Missions, addressed the meeting at some length, in an interesting and forcible manner. He said, that he thought *THE SPIRIT OF MISSIONS* paid well. Its power and influence had been great in the cause of the Church. He did not think that all the clergy should be expected to pay for the paper, for many of them were actually unable to do so; but all of them should be agents in securing its prosperity. Even if it were necessary to draw upon the general funds, it should be remembered, that it was through the influence of that paper that these funds were received.

The Rev. Samuel A. Clark, of Elizabethtown, N. J., followed, in a speech, which, from its vigor, was excellently calculated to infuse fresh life and interest, into the proceedings of the evening. He said he thought the discussion was an idle one. If *THE SPIRIT OF MISSIONS* should be gratuitously distributed in every parish, it would prove of great advantage. He hoped no more would be said of the pecuniary resources of the paper. The speaker dwelt very earnestly upon the severe labors, and the small salaries of the missionaries.

Rev. Dr. Harwood, of Trinity Church, New Haven, said he did not regret that this subject had been brought to their notice; but he did regret, that the clergy had been charged with idleness, or lack of interest in the missionary work. He did not think such a charge could be sustained. Clergy and laity were interested in the work; but it was to be desired that the Secretaries of the Board should devise some feasible plan, by which members of churches and parishes might be able to contribute to specific objects through the Board; the Board, in the meanwhile, not cutting off the stipend of missionaries who should be assisted in this way.

Rev. Dr. Twing replied, "that it was the duty of clergy to make the paper pay; and that, until that paper did pay, he would speak of it, and urge its support. If the amount now taken from the general fund, for its support could be saved for other uses, it was their bounden duty to save it."

Rev. Dr. Haight, of New York, said, "he had been much interested in the work of missions, in which he had been engaged as an officer of the Freedmen's Commission, among the colored people; and he felt that there was not enough interest taken in the work. A proper interest could not be awakened in that work, without the aid of *THE SPIRIT OF MISSIONS*."

Rev. Dr. Twing said, "he had been requested to give some facts. In this great diocese of Illinois, there were only sixty-nine subscribers, forty-three of whom were in Chicago. He wished to ascertain, how, with such support, it was to be brought up to a paying basis."

A vote was then taken upon the resolutions, and they were unanimously adopted.

Judge Otis offered the following resolution :

*Resolved*, That, for the purpose of diffusing missionary intelligence, and increasing the interest in the cause of missions, it is, in the opinion of this meeting, desirable that the Clergy of our Church hold regularly, in their parishes, monthly missionary meetings, wherever practicable."

The consideration of this resolution was postponed, until the meeting at the Church of the Holy Communion, on the following morning.

Rev. Dr. Twing said, "he had something pleasant to announce. A clergyman of Chicago had ordered one hundred copies of THE SPIRIT OF MISSIONS. This was Rev. Mr. Locke, Rector of Grace Church."

The proceedings of the evening were closed, by the singing of the *Gloria in Excelsis*.

The Benediction was pronounced by Bishop Whitehouse, and the meeting adjourned.

#### THIRD DAY.

An informal meeting was held, on Tuesday morning, at ten o'clock, in the Church of the Holy Communion. The Bishops of Illinois, Iowa, Nebraska, and China, were in the chancel.

Bishop Whitehouse called the meeting to order, when the 104th Hymn was sung, and the special Form of Prayer for such occasions was said by Bishop Williams, of China.

At the request of the Bishop of the diocese, Bishop Lee, of Iowa, took the chair, and the Rev. B. H. Paddock was chosen Secretary.

Bishop Whitehouse stated that he had received a telegram from the Assistant Bishop of Indiana, that he should be unable to attend the meeting of the Board.

The minutes of the previous meeting were then read by the Secretary, and approved.

Next in order, the resolution of Judge Otis, offered at the meeting of the evening before, was taken up.

Rev. T. M. Martin, of Terre Haute, stated that his church had, for a long time, been in the habit of holding monthly meetings. He pledged himself, that the diocese of Indiana would, by the close of the present year, release the General Board, and take upon itself, the entire responsibility of supporting Missionary work in Indiana. The influences against them in that State, had been very strong; but, at last, he was enabled to say, that the true Missionary spirit is awake. After a brief reference to the trials of poor Missionaries, and the measures taken for their relief, Mr. Martin closed by promising that after June next, Indiana will furnish \$10,000 a year for Missionary work in Indiana.

Bishop Whitehouse referred to the increase of Missionary work since his assumption of the Rectorship of St. LuRe's Church, in Rochester, N. Y., many years ago. At that time, the subject of Missions had never been mentioned in the Church, and the opposition to it was universal. In the face of this he determined to inaugurate the movement; which he did, by announcing a series of historical lectures, with regard to both Foreign and Domestic Missions. Those who knew the feeling in that Church to-day could form some conception of the change which had been wrought. The Bishop placed the greatest possible value upon the diffusion of information concerning the past history, and

future prospects of Missions. There was no better method of helping on the cause, nor could there well be chosen a more interesting subject for a lecture or series of lectures than this, dressed up and illustrated, as he had always endeavored to do.

Dr. J. Brinton Smith expressed his pleasure in listening to the Bishop's remarks—and drew the inference therefrom that papers and pamphlets alone, would never accomplish the ends they all sought. They often laid, unopened, in the houses of the recipients, until, at last, they were thrown into the waste paper basket. No! the Missionary work must be pushed forward by untiring work like that which their worthy Bishop had undertaken. In this connection he also paid a tribute to the venerable Dr. Clark, of Waterbury, Conn., who had collected so large and earnest a congregation by similar means.

Dr. Smith considered that true piety and the missionary spirit always went hand in hand. Where the former was not, the latter could not exist. It was impossible to galvanize a dead body, nor must there be one rule for the clergy and another for the laity.

Rev. Dr. Haight referred to the early opposition to Missions in the Church. Missions were considered a subject to be left to Baptists, Presbyterians, Methodists and the like. He well remembered, in Grace Church, New York, where the speaker was brought up, how fierce the opposition which met Dr. Wainwright when he first broached the subject in that Church. When he made his first address in favor of Missions, in another city, the members of his own Church considered that he had lost caste. Soon after, he preached in favor of the same, in his own church; and many looked upon him as having gone over to the Presbyterians. Yet it must not be supposed that there was no piety in those days. He, the speaker, well remembered the fervor which animated Bishop Hobart, and others, at that time, in the then new enterprise. Indeed, he was often astonished at the ignorance concerning the work, which prevailed even now. When he was told the other day by a friend that there had been more converts to the Church during the past year in Russia than in all other countries combined, he was utterly astounded. He believed, that the great need, especially among the young, was a thorough acquaintance with the history of the past, the facts of the present, and the hopes of the future, relative to this great Missionary work. In one of the Catholic churches of Paris, the walls were adorned with pictures representing the great historical facts in the lives of their most devoted Missionaries. In this way, the feelings and imaginations of the young were reached, better than in any other way, and he could wish that this, or something similar, might be brought to bear upon our own youth.

Rev. Dr. Keene, of Milwaukee, urged the passage of the resolution. People would generally admit, that monthly meetings were a good thing; but they did not always appreciate the value of such simple methods.

Rev. Mr. Paddock referred to the speeches of his brothers, Smith and Haight, the one urging the value of faith, and the other of works. Together, they made a complete speech. He wished to offer an amendment to the resolutions, which seemed to him to ignore the different circumstances of different parishes. He moved that it be amended so that the Ember seasons, at least, might be devoted to the proposed meetings. He had been accustomed to pursue this course in his own Church, and there was, as the result, a healthy and steadily increasing feeling of interest in the Missionary cause.—And not only that, but they had sent out, among others, two female Missionaries, one of whom is well known to them by reputation. Mr. Paddock closed, with a very com-

plimentary reference to Dr. Clark, and his Church, at Waterbury, Conn., holding it up as a model for them to follow.

Bishop Clarkson said, that he wished to add his mite in recognition of the worth of Dr. Clark and his Church. Its influence was not only felt at home, but extended all over the country, even far beyond ourselves, in Chicago. He referred to the case of two members of that Church, who had moved out, as far as Nemaha, Nebraska; and who had, by their zeal, established a congregation, and built a church, which held within its folds nearly every member of the settlement.

Rev. B. Wistar Morris, of Germantown, Pa., did not think that the resolution restricted meetings to any particular day. It seemed to him that the clergy were slow in pressing the subject of Missions upon their flocks. They had come to act, as if it was an old story. For himself, on the last Palm Sunday, he had presented the subject to his congregation, taking up nearly the entire occasion with reading to them *THE SPIRIT OF MISSIONS*, and at the close, had taken up a collection of \$540. Referring to his brother Smith's statement, that one need not offer food to a dead body, he said it was true, but a *live* one needed both food and exercise. If a congregation was dead it was for lack of work. Set them at work, and there would be no further complaints of that kind.

Dr. Ashley, of Milwaukee, thought it was a libel, that the Churches were wanting in Missionary spirit. If the charge was brought against the clergy, he had nothing to say; for he deemed that upon them rested a fearful responsibility. He thought that, in many cases, they manifested a want of faith in the efficacy of the Sacraments and Ordinances of the Church. Let the clergy, instead of bewailing the apathy of the laity assume that they are awake to the issues before them. For one, he had always acted upon this supposition, and had always found a response.

The Rev. Dr. Mulchahey, Rector of Grace Church, New Bedford, Mass., attributed the lack of missionary spirit in many of our parishes, not so much to a want of love for Christ or loyalty to the Church, as to a lack of the true apprehension of the Catholic obligations of Church membership. And, as illustrating this point, referred to his own parish, where, from several local causes, there had been in the past a decided indifference to Missions; but in which he had, nevertheless, found that the diffusion of missionary information and the inculcation of missionary obligation had not failed to be responded to with a steady growth of interest and liberality.

Dr. Haight referred briefly to the steady growth of alms-giving.

Rev. Dr. Keene, of Milwaukee, again urged the passage of the resolutions.

Bishop Clarkson thought that a grand mistake had been hitherto made in not giving more of work to the laity.

Rev. Mr. Clark, of New Jersey, heartily seconded the remarks of the Bishop, believing that the laity were not appealed to half enough. The more that was asked of them, the more they would give.

The Board then, on motion of Dr. Haight, adjourned, to meet in the same place at 3½ o'clock P. M.

The informal meeting, adjourned from this morning, was held, according to agreement, at half-past three o'clock P. M. in the Church of the Holy Communion.

The chair was occupied by the Bishop of Iowa, who stated that the resolution of Judge Otis was still the topic of discussion.

Rev. Mr. Morrell, Secretary of the Foreign Committee, said that there was a diffi-



culty in the presentation of such a resolution as this to an unorganized body. Monthly meetings were excellent things; and the present meeting was one of the same order. The previous meetings at Detroit, Pittsburgh, and other places, had had a good effect, in exciting the missionary feeling, and extending it over the country. In such a sense, all monthly meetings were admirable things, but he thought no particular rule would apply to all. He believed that prayer, as an agency, was not sufficiently relied upon, and related several instances of answer to prayer in behalf of missionaries and their work.

At the conclusion of the Secretary's remarks, Bishop Clarkson stated that the meeting was entirely of an informal character, and parties present, whether or not members of the Board of Missions, had a right to speak.

This remark appeared to produce general satisfaction, and a number of gentlemen signified their anxiety to discuss the question.

Rev. Dr. Haight, of New York, thought that the freedmen of the South should receive the especial attention of the Church at the present time. They were God's children, although unlettered, and, as it were, heathens brought to our very door. He looked upon the subject of educating the freedmen as a younger branch of the Mission work, but at present the all-important feature.

Rev. Mr. Martin, of Terre Haute, Ind., coincided with the views of Dr. Haight. He thought the younger sister at present needed all the assistance the Church could spare; or, if it could not get this, should at least share equally with Foreign Missions. The Roman Catholic Church, in his opinion, had already an advantage in this matter; and, judging from the known industry of the priesthood of that Church, they would control the entire colored population, unless other Churches made an especial effort to counteract the Papal influence. We must educate bishops, priests, and deacons for the blacks, both here and in Africa, taken from the ranks of their own people.

At the conclusion of Rev. Mr. Martin's remarks, Rev. Mr. Snyder, of this city, in behalf of Dr. Cole, invited the entire representation of clergy, and such of the laity as desired to attend, to visit the college at Nashotah, Wis. He informed them that extra railroad accommodations had been engaged for this purpose.

The Rev. Dr. Tustin, Rector of St. Mark's, Grand Rapids, resumed the discussion of the former question, in a luminous and eloquent speech, to which we cannot pretend to do justice. He said that he had been a resident of the South for thirteen years, and could give his testimony in favor of the particular adaptability of the negro for religious instruction, as well as his capacity to fulfil the various duties required of the minister. The real history of the African race in America is unknown. They are generally considered to be all one race. On the contrary, the difference is greater than among the various tribes of Indians, and there are from twenty-five to forty different breeds among them. They had come from all parts of the continent of Africa. The Church is behind the times in the matter of meeting the religious wants of the freedmen.

Dr. Haight read a letter from a young negro who two years ago could not read or write, and who is now studying at Philadelphia.

Rev. Mr. McNamara, of Wisconsin, expressed an anxiety that the Church should be placed in an unequivocal position on this question of educating and Christianizing freedmen. Hitherto she had been much abused for apathy; but he knew well that at heart she had always been on the right side of this subject—had always felt a deep interest in the colored race, and had sought to bring them to Christ.

Rev. Dr. Cushman, Rector of St. Peter's Church, Sycamore, Ill., had spent almost his entire ministry, in the largest cotton-growing country of the South. He had lived there for fifteen years; and the christianizing of the negro had always been an important feature of his work, and that of his congregation. He knew that before the war much attention was paid to the religious education of the colored race; and he could assure the meeting that the Southern Church would heartily co-operate with the Board in their efforts.

Bishop Vail, of Kansas, also spoke at length on the adaptability of the negro for religious instruction, and his power to disseminate the Gospel. He said that the Church did not begin to appreciate what was doing in other quarters to secure the conversion of the freedmen. He referred to a late conversation which he had had with a Roman Catholic priest, who had told him of what his Church was doing in that direction. The only thing left for ourselves was to go to work.

At the conclusion of these remarks, an invitation was extended to all present to visit the parsonage of St. John's Church after the meeting on Wednesday evening, for the purpose of a social reunion.

The motion of Judge Otis, in relation to the monthly missionary meetings, was then taken up, and carried unanimously.

After which, the meeting adjourned.

#### EVENING SESSION.

On the evening of the same day, at a quarter to eight o'clock, a regular meeting was held in St. James's Church, at which the Bishop of the Diocese presided. The Bishops of Iowa, Kansas, and Nebraska were also present.

#### DR. HARWOOD'S ADDRESS.

After the usual devotional services, the Rev. Dr. Harwood, rector of Trinity Church, New Haven, Conn., delivered an address on "The responsibility of the Pulpit, in promoting the cause of Missions."

The speaker delivered himself with much fluency and eloquence. We cannot attempt, however, to give more than a very brief summary of his speech.

He disclaimed all intention of teaching the clergy their responsibility, in promoting the cause of Missions. He thought they knew their duty quite as well as he; and it was not his province to teach them. He begged, therefore, that what he said upon the subject might be understood as the expression simply of his own individual opinion.

As the press represents public sentiment, it likewise leads it. It leads it, because the people feel it to be in sympathy with themselves. In like manner, it is the business of the pulpit to represent the best thoughts, the noblest aspirations, and the richest spiritual life of the Church. We look to the pulpit, accordingly, for the utterance of great moral ideas—of God's truth, as He has made it known in Jesus Christ, as well as in nature. The pulpit must not be the mere echo of a tradition: it must be fresh, genuine, living. In this way the people will learn to feel that the pulpit is in sympathy with them, and can lead them on and forward, in the knowledge of Christian truth, and of the proper work of the Church in the world. It must commend and urge all proper Church work. The *work of Missions*, especially, concerns the Church, and, therefore, the pulpit. For missionary work means movement, and without movement, the Church is dead.

Dr. H. dwelt upon this particular for some time; telling the people of Chicago that

they know what *movement* means:—their own history is a striking illustration of what we need in the Church. Those before him had seen Chicago rising to the strength and greatness of a mighty commercial city. Since he had been here, it seemed as though the city had brought to his mind reminiscences of travel and study. It made him think of Venice, where Eastern and Western Europe met; of Ephesus and Antioch. Like them, Chicago united the characteristics of the East and the West.

We must extend and enlarge the borders of the Church in all directions, because *rest is fatal to her existence*. Let the pulpit rise to this height, and the clergy and the people together will be found working in unity of feeling and heart, to this great purpose and end. They, as leaders, will find a response, in the increased work and activity of those whom they lead.

The 109th Hymn was then sung, after which the Rev. J. Mulchahey, D.D., rector of Grace Church, New Bedford, Mass., delivered a very thoughtful, practical, and effective address, on "The Obligation of Pastors, Parents, and Teachers in the Educational and Missionary Training of the Young."

As the speech is to be published in full, in THE SPIRIT OF MISSIONS, we give only an abstract.

After remarking on the comprehensiveness of the theme, and the importance of the subject involved in it, the speaker contrasted the system of our Church (as a system in which reliance is placed chiefly on training up the young in the knowledge and doctrine of Christ, commencing with holy baptism, and continuing the process through early childhood onward to maturity,) with that of other religious bodies in which the reliance is chiefly, if not exclusively, on conversion from Satan to Christ, in adult age.

Between these two systems, which are plainly diverse and irreconcilable, the appeal must be to the Word of God. And here, at the outset, we are met by the fact that, among all those worthies whose lives are recorded in the Old Testament Scriptures for our example, there is not one whose private piety is traceable to any such method of Divine operation as the modern theory requires; while the entire economy throughout was such as to include, in the Divine covenant, children and dependants, with parents and progenitors. This fact was claimed to be of more importance than is commonly apprehended; for, notwithstanding the special Spiritual endowments of the present dispensation, the *essential* principles of godliness must have been ever the same.

The provisions and terms of grace in the New Testament may surely be presumed to be not less comprehensive or effectual than those of the Old; but, on the contrary, are clearly superior in this respect as in all others.

If, from the direct attestation of Scripture, we turn to consider the matter in a philosophical aspect, the conclusion is the same. And the facts all around us demonstrate its practical verity.

The consequent obligations in this regard, of parents, teachers, and pastors were then urged by the speaker, with great force and eloquence.

Parents are to realise the Christian state and destiny of their children. Fathers, as well as mothers, are to train up these children in the nurture and admonition of the Lord. The manly, as well as the female element, is thus to be infused into all the prevalent type of religious character.

Christian fathers were too much in the habit, now-a-days, of leaving the Christian training of their children to their wives. Was it not true that there was a certain effeminacy in our popular religion? and was it not attributed to the fact he had just

stated? Parents were anxious that their children should be rich and distinguished in this world. But why should they not have the ambition that their sons and daughters should be saints and heroes in the Church of Christ? Why should not parents be anxious that the old saints of the Church should be reproduced at the present day? There was no question more important than "To what teacher shall I commit my child?" That question was mostly answered by the Common School system of education. There was generally no choice of teachers for the majority of parents. It was to be wondered at that parents, who had the means, should commit their children to teachers who were not disciples of the Lord, or who clung to erroneous beliefs. It was surprising that Protestant parents would commit their children to the care of Romish teachers, and expect them to return to them Protestants.

The duty of pastors in this matter was a highly important one. They were the teachers of parents, teachers, and the young. They (the young) were not thought enough of in the Church, and there was too little of pulpit teaching for them. One of the difficulties in the Sunday-schools was to get perfectly competent and reliable teachers; and usually children were left in just the most important period—the true turning-point of their lives.

Why should not the Sunday-school be supplemented by a pastor's normal class in every parish, for the special purpose of training the graduates of the Sunday-school as teachers and co-workers?

The Missionary training of the young was then specially insisted on, and the enrolment of all our children in the great army of Christ, as His "young soldiers," particularly commended.

Dr. Mulchahey was followed by Rev. Dr. Haight, of Trinity Church, New York, who spoke on "The Dispensations of Divine Providence, in opening new fields of Missionary labor—a call from God to the Church, to increased zeal and enlarged devotedness."

He said the subject he was to speak on was of vast importance. There had been no plan of Missionary operations in our Church ever deliberately determined on and carried out; no sitting down and systematic planning out of the work. It seemed to have been wholly under the direction and care of an all-wise and gracious Providence. Who ever dreamt of this Church elevating, educating, and Christianizing the colored people of the South? Yet that was being done at the present moment. God, in His providence, broke the chain of the slave; and the Church was aiding and helping Him. The question now was, how much work should be done, how faithfully and liberally it should be sustained. The great practical question before the Church was, Did it mean to rise to the full height of its duty, and perform it, or meanly shrink from it? The wide field was open at the South, ready for the missionaries in the cause of the Church. He believed the Church would do its duty. It could not be done, however, by sitting down with folded hands, but all men, women, and children would have to rise to it. The way of duty led to glory hereafter, and the question which each had to ask himself was, whether he would perform that duty. The question was one that would have to be answered at once.

Owing to the lateness of the hour, no further addresses were made, although announced in the programme; and therefore, after an opportunity had been afforded to the congregation to make their offerings for Missionary purposes, which resulted in a handsome collection, the Bishop said the final prayer, and dismissed the people with his benediction.

## THE SERVICES AT THE CATHEDRAL.

A large body of clergy and laity were in attendance at the Cathedral, on Wednesday morning at ten o'clock.

Within the chancel railing, vested in their episcopal robes, were the Bishops of Illinois, Iowa, Kansas, Nebraska, and China; while many of the stalls were occupied by surpliced clergy.

The Services commenced with the Psalter, after which the office of the Holy Communion was proceeded with.

After the Gospel for the day, Bishop Whitehouse, in accordance with the request which he had received from a large number of clergy and laity, delivered an address upon the subject of his late visit to Europe.

This address was entirely extemporaneous, and delivered without notes or memoranda of any kind. It occupied an hour and a half in delivery, and was listened to throughout with deep attention and interest.

They whose privilege it was to listen to the Bishop, on this occasion, will not deem that there is any room or need for apology on his behalf; but still it is due to him to state that he had had neither time nor opportunity for preparation, unless the arrangement of subjects in his mind, as he walked and conversed, could be so termed. As it was, if he experienced any difficulty at all, it evidently arose rather from a superfluity than from a dearth of subject matter. The temptation seemed constantly to present itself to enlarge upon subjects which he was treating, and in his treatment of which he saw that his audience felt greatly interested. He held all enchained by the eloquent and masterly manner in which he dwelt upon his various experiences among the Churches of Europe, and the conclusions which he had arrived at in respect to subjects in which the interest of the whole Church is at present deeply engaged.

At the conclusion of the address, the Holy Communion was administered to a large number of the faithful, several of the Bishops assisting in the administration, the Bishop of the diocese himself consecrating the Elements.

Before the congregation dispersed, Bishop Whitehouse called attention to the fact that a new Bishop was at that time being consecrated to go forth to the far West, and he suggested the propriety of forwarding, by telegraph, some expression of the body then assembled, in order to exhibit their sympathy with him and his work.

The Rev. Dr. Haight then offered a resolution to the above effect, and a telegram, in the name of the Bishops, clergy, and laity, was at once dispatched to New York City.

It was also understood that a further expression of brotherly love and good will would be prepared by the Bishop, which the clergy might have an opportunity of signing at the close of the evening's proceedings; and which, having received their signatures, would be forwarded to the newly consecrated Bishop of Montana, the Rev. Dr. E. B. Tuttle.

After the congregation had dispersed, a large number of the clergy and several laymen clustered round the Bishop, soliciting from him, in conversation, many details upon points in his address, which had engaged their interest in a peculiar manner.

## EVENING SESSION.

The last meeting attended by the delegates of the Board of Missions was held at St. John's Church, Union Park, on Wednesday evening. A large audience was in at-

tendance. The meeting was presided over by Bishop Lee, of Iowa, and proved very interesting.

The Rev. Samuel A. Clark, of Elizabeth, N. J., addressed the meeting, on the subject of "The Spiritual Life of the Church—the Measure of her Missionary Success." He was followed by the Rt. Rev. C. M. Williams, D.D., Missionary Bishop to China and Japan, on the subject of Foreign Missions. The regular speeches closed by remarks from Rev. B. Wistar Morris, of Germantown, Pa., on "The Gospel to the poor, Characteristic of the Religion of Christ, and Perpetually Obligatory on His Church."

In the course of the evening, it was announced, that an answer to the morning's telegram, had been received from the Bishop of Montana, thanking his brethren warmly for the kind expression of their good wishes.

At the conclusion of the services, Dr. Haight, by request, and on behalf of the delegation, returned their most hearty thanks for the generous hospitality, and very cordial reception, which had been extended to them, by the Churchmen of Chicago.

A general invitation from the Rev. Dr. Bishop, was then extended to the audience; and all were invited to repair to the parsonage, situated in the immediate neighborhood, for a social reunion. A large number availed themselves of the opportunity; and spent an hour or two in pleasant social intercourse, and in the enjoyment of the Rector's hospitality.

The Bishops (four in number) and clergy present, during the evening, signed a letter of cheer and encouragement to the newly made Bishop of Montana. It will, no doubt, be highly valued by him, and prove a great source of encouragement, during his labors in the far West.

On Thursday morning a large party went by the Northwestern Railroad, to visit our Western "School of the Prophets"—Nashotah.

And thus, the long anticipated Delegate Meeting of the Board of Missions, in Chicago, terminated. There was but little enthusiasm; but the opportunity was not lost, for a considerable interchange of thought and feeling between the Eastern and the Western mind. And so, although no immediate great results may present themselves, we will not believe that this gathering has been in vain; but would rather hope that it may lead to the development of future and enduring fruit. It has been a great pleasure to us to make, and in some instances, to renew, acquaintance with our brethren from Eastern Dioceses. And we trust that they, on their part, will have carried away with them, not unpleasant recollections for their short sojourn in the City of the West.

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### THE MEETING AT ROCHESTER, NEW YORK.

M A Y, 1 8 6 7.

THE services of the Delegate Missionary Meeting at Rochester were auspiciously inaugurated on Sunday, the 12th instant. Even before the hour arrived for the commencement of the meeting according to the programme, the hearts of the people were warmed and turned towards the great missionary work. While in the morning the Rt. Rev. Bishop Lee was setting forth in St. Luke's Church, the claims of Foreign Missions, the Rev. Dr. Twing was in Christ Church, directing the attention to the field of Domestic Missions. In the afternoon the Sunday-schools of the four congregations

assembled in Grace Church, where they were addressed in turn by the three Secretaries, the Rev. Mr. Morrell and the Rev. Drs. Twing and Smith. Bishop Coxe presided at this exercise, and gracefully introduced the speakers; while the music, which was rendered by fully one thousand children, was most inspiring and elevating.

According to the order set forth in the programme of service, the meeting properly began on Sunday evening, where, in St. Luke's Church, prayers were offered by the Rev. J. Brinton Smith, D.D., assisted by the Rev. A. T. Twing, D.D., who read the creed and collects. The sermon was preached by the Rev. Henry C. Potter, D.D., of Trinity Church, Boston, Mass., from the text, "Not by might, nor by power, but by My Spirit, saith the Lord."—Zach. iv, 6.

The speaker opened by an allusion to the general design of the series of services, as aiming to invoke and excite increased missionary life in the Church. He assumed, on the part of his hearers, a recognition of the uses of Christianity, and the wisdom of its extension. The question was as to methods, and the most prevalent scepticism—a doubt of missions as to the best method. Some argued for commerce, some colonization, and some for arts and letters, as the true civilisers.

Such pleas the speaker undertook to meet by referring to the influence of the colonies, conquests and commerce of Christian nations, when unaccompanied by missionary efforts and enterprise—naming particularly the Spanish conquests in South America; those of France in Algeria; those of England in India, and our own advance of civilization as developed in the far West. All these, he maintained, alike demonstrated, in their dark and painful history, that civilization had no self-propagating power apart from Christianity, and that the intercourse of Christian with heathen nations, apart from missionaries, or unsanctified by the evangelical spirit of Christ's religion, was impotent as an aggressive instrument for the conversion of the world.

The sermon closed with a statement of the responsibility of the Church, as God's instrument in achieving the conquests of His Spirit—the relation of Christian people to God's spirit, in all missionary work being illustrated by the organized life and material forces of a great steamship, all under the control of one commanding and improving mind. Yet each in his various places and measures, contributing to the great result. "Put that principle," said the preacher, "into operation in the missionary enterprises of the Church, and the Millennial glories of a converted world will not be far away.

"When comes the statelier Eden back to men,  
When reign the world's great bridals chaste and calm,  
When springs the crowning race of human kind."

The music on the occasion was simple, yet grand and appropriate. It was led by a selected choir of twenty-six persons, under the direction of Rev. Mr. Goodrich, to whom great credit is due both for his taste in the selection of his music and for the perfect manner in which he drilled his choir. The congregation testified their evident appreciation by the hearty manner in which they joined in the chants, and especially the hymns.

On Monday evening was held in St. Luke's Church an informal meeting. Prayers were offered by the Rt. Rev. Bishop Lee. The Rt. Rev. Bishop Coxe then arose and welcomed to the meeting the brethren, clerical and lay, who had come to aid, by their prayers, their counsels and their efforts. He alluded to the great work which had been done, and the noble foundation which had been laid in their diocese of Western New York by Bishop De Lancy. A work had been begun which was now to be carried on

in the spirit of prayer, and in the devout and faithful use of the instrumentalities which God had provided. These meetings were, by God's blessing, to arouse the spirit of prayer and effort and sacrifice. It was while the Apostles prayed and fasted, that the Spirit said, "separate me Barnabas and Saul for the work whereunto I have appointed them." He bade his hearers to participate in these services in the spirit of a devout preparation for the Lord's supper which was to be celebrated on the last day of our assembly. And let the spirit with which we join in the communion be,

"Jesus shall reign wherever the sun  
Does his successive journeys run."

On motion of the Rev. Dr. Twing, the Rev. Dr. Van Ingen was appointed Secretary of the meetings.

The Rev. Mr. Morrell, Secretary of the Foreign Committee, responded in a few fitting words on behalf of the Delegates and others, to the cordial welcome extended to them by the Bishop of the Diocese, after which he introduced the following resolutions:

*Resolved*, That in view of the wonderful developments of Divine Providence in opening to us vast Missionary fields, both at home and abroad, it is our solemn duty to use our utmost endeavor to awaken a greater missionary spirit among us, and to develop more largely the resources of the Church in extending the Kingdom of our blessed Redeemer.

*Resolved*, That the dissemination of missionary intelligence is an effective means of increasing the missionary spirit, and of enlarging the cheerful contributions of Christians to the missionary cause.

*Resolved*, That the meeting of brethren to confer together for the interests of Christ's Kingdom, tends greatly to quicken missionary zeal, and to promote charity, good will, and "the unity of the Spirit in the bond of peace."

Mr. Morrell said, it was not intended that these resolutions should be discussed or adopted by parliamentary rule. They were simply proposed in order to call out a free and full expression of sentiment in an informal way. He spoke of the benefits arising from the Delegate Meetings, and especially from the informal meetings held elsewhere. He would not dwell upon the topic suggested in the second resolution, but would leave it for the worthy Secretary of the Domestic Committee, and presumed he would speak of the SPIRIT OF MISSIONS as it was a favorite topic, and one which he could more happily present than himself. He commended the CARRIER DOVE, and spoke of its improvement and its increasing circulation. It had reached a circulation of twenty-seven thousand, and they wished to increase it to fifty thousand. It should be in every Sunday-school in the Church. In reference to the topic suggested in the third resolution, he had observed that the influence upon all who had attended these meetings was to make them more charitable towards those who differ from them in opinion.

Coming together from different parts of the country, and holding different sentiments perhaps on some points, yet having a common object in view—the glory of Christ in the salvation of souls, and the extension of His Kingdom, in simple dependence upon the guidance and blessing of the Holy Spirit—prejudices were removed, and their hearts warmed with charity and Christian love, and this, too, while retaining each his own peculiar sentiments and honest convictions. He spoke of instances in his own experience, of warm, personal friendships formed at these meetings with those from whom he differed in many things, and probably always should; but always should re-



spect and love them, because they manifested the Spirit and love of the blessed Master whom they all were trying to serve and glorify.

These things were a practical illustration of harmony of feeling amidst differences of opinion, and unity of spirit amidst diversity of sentiment. He feared we were too prone to forget the solemn injunctions to charity given us in the New Testament. It must be very important, or the Saviour and inspired Apostles would not have laid so great stress upon it. "See that ye love one another." And, "A new commandment I give unto you that ye love one another." And says the Apostle: "Though I speak with the tongues of men and of angels, and have not charity, I am nothing." And in the lesson of the opening service of the previous evening were the words: "Above all put on charity which is the very bond of perfectness."

He trusted that the meetings which had here been so favorably inaugurated would result in great good to all, and that those who had come from a distance to attend them would carry away a blessing with them, and leave also a blessing behind them.

The Rev. Dr. Twing said, that he had sometimes been charged with being a one-idea man. In one respect it was true. There was with him one idea which seemed to absorb all others: "Go preach the Gospel to every creature." He would like to convert the world to that idea, and would not object to having it said of these Delegate Meetings, "these men that have turned the world upside down, have come hither also." But he contended that if Christians would become interested in Missionary work, they must have Missionary intelligence, in order to which they would do well to become subscribers to the SPIRIT OF MISSIONS. He then repeated what eminent clergymen and laymen had said in its praise, and stated that since January 3, the increase of subscribers had been at the rate of twenty-five per day. He urged this matter upon his hearers, by showing that there could be no missionary spirit without missionary intelligence. Give the Church information, and there will be no trouble in raising the money.

The Rev. J. Brinton Smith, D.D., illustrated the last remark by citing the instance of a parish in Connecticut, in which the SPIRIT OF MISSIONS had, by the activity of the Rector, been subscribed for in almost every family, and which sent to the Missionary Board a contribution almost once a month. He also instanced an example of a parish formerly under his charge, which refused to give to outside objects, but as he insisted upon making efforts in behalf of the missionary cause, actually contributed, in one year, \$13,000. The fact showed that the more people were required to do, so much the more they would feel disposed to do. Cease to milk a cow, and she becomes dry.

The Rev. Dr. Haight said, that he had met, among the younger clergy, some who considered that their responsibility in reference to the matter of giving ceased when they showed their people their duty, and then left them to follow it or not, as they might elect. He asked such if they reasoned thus in respect to the subject of prayer? He said there was a great responsibility resting upon us in this respect, and we must arouse to it. He then gave some incidents in the history of the Freedmen's Commission, showing how it had encountered suspicion, and apathy, and coldness. But, said he, if we do not go forth to gather in those whom God has thus thrown upon our hands, the great enemy of God and man will do it, and at the last day the Judge will hold us accountable.

Mr. William Welsh said that much had been said of the need of money. But there was another and greater need—*work*. The preacher of the previous evening had

showed us that God's purposes were to be accomplished, not by might and power, but by His Spirit. We needed the evidences of the presence of that Spirit in the work done on Christ's behalf. He said that thirty years ago he had heard of Rochester, and of a good work begun among the boatmen by the rector of this church, now the Bishop of Illinois. He looked in vain to find traces of that work now. The working classes were not represented to anything like the extent they should be in our churches. He had conversed with policemen, and had learned from them the fearful effects of the war upon the women of the lower classes. He assured the ladies that they could find here a work in which they could be most profitably employed. He also related how the experiment of once on each Sunday making the Church free to all who had proved a means of gathering into the church those who otherwise profane the Lord's Day.

The Rt. Rev. Bishop Randall said that one speaker had acknowledged himself possessed of one idea. He himself had also one idea, and that was Colorado. It was a jurisdiction consisting of territory sufficient to constitute forty-two States of the size of Connecticut. There was an empire in embryo. It needed a host of soldiers of the Cross to go in and possess the land, and yet, to the shame of our Church be it said, he had had last year but *one* clergyman to go with him. In his journey to his diocese, he had seen what its needs were, and had learned how rapidly people sink into degradation when away from the restraining influences of the Gospel of Christ. Entering a city of that territory, he saw the corpse of one who had just been killed in a street fight. The matter was treated as a trivial occurrence. That incident represented the condition of the town, which was infested with gamblers and thieves, which knew no Sabbath and no Lord. He had placed his one clergyman there, and now the gamblers are restrained by law, the shops are closed on Sundays, and street-fights are almost unknown. He stated that in that field, for once, the Church, instead of being the last had been before the other Protestant bodies. But the Church of Rome was moving with a strong hand. The Legislature had granted \$30,000 towards the support of Roman Catholic schools. The Romanists furnished education at a cheap rate, and they were particularly active in bringing the young women under their sway. Let them have the young girls of the West under their training for five years, and they would accomplish a work which fifty years could not undo.

Bishop Coxe closed by saying that he trusted that the brethren would not be disheartened. Rome resorted to means which we in honor could not adopt. We could not force our members to give, nor would we stoop to bribe legislators, or overawe and threaten politicians. We could say to Rome, "Thy money perish with thee." We have the Bible; we have the truth of God, and eventually the right will prevail.

After the singing of a hymn, the Bishop invited the congregation to join in prayer, commending to the care of God's merciful providence the Bishop of Colorado, who on the morrow was to take his departure to his distant field of labor.

After suitable devotional exercises the meeting adjourned.

#### TUESDAY.

At ten o'clock on Tuesday morning prayers were offered by the Rt. Rev. Bishop Lee.

Rev. Dr. Van Ingen alluded to the earnest request made by Bishop Coxe at the opening of these meetings, namely: that we should regard them with reference to the Holy Communion on Wednesday. There was no danger that they who earnestly sought the Spirit of Christ would unduly exalt the Sacraments above their Master.

All things were worthless but as they brought us near to Christ. In all our religious works we must seek to know nothing but Him—Christ, not the philosopher merely, not merely the Great Teacher, but Christ crucified. We must remember Christ suffering, and that the call to the missionary work was a call to the fellowship of Christ's sufferings. He begged those who had spoken so earnestly of the new life awakened in the Church to remember that in days before them there had been life. But the work to which the Church was called now was different from that which had demanded heretofore. One, knowing that an army had been sent forth, might be impatient of delays to begin the contest, and think that no work was done, and that there was life only where the battle was fairly commenced. But not so. In the tedious drudgery of preparation there is life and work. So had it been with those who had gone before us. All their work was to make ready for the warfare which we must now carry on. There was, as had been said, a "a harmony of Providence and grace." The dispensations of Providence towards our country in the war through which we had passed, had taught us lessons. We had been schooled by it in patriotism, in enthusiasm, in deeds of sacrifice. And now all the lessons we had learned must be practiced in the cause of Christ. Our sacrifices must be made in His behalf, and we must raise our armies of young children, and teach them to sing the army songs of young soldiers of Christ. He suggested, in regard to the Freedman's Commission, that the time had been when argument was needed to convince men of its necessity and practicability. But that time was past now. What was now needed was a statement of facts of practical work. Show men a photograph of the institution as it is, and the means would be forthcoming.

The Rev. Dr. Haight said, that happily such a photograph was in his possession. A lady, who had visited the schools, had written a most graphic description of the branch school at Petersburg, Va., and he proposed at one of the informal meetings to read the same. It would show them not what they proposed to do, but what they are actually doing.

At the suggestion of Bishop Coxe, the reading of the letter referred to was postponed until Wednesday afternoon.

Rev. Mr. Paddock remarked that the missionary cause, of all others, was one which demanded earnest and constant prayer. The Saviour taught the Disciples, "Pray ye the Lord of the harvest to send forth laborers," and Himself set the example of withdrawing from the multitude, and spending whole nights in prayer. To prosper in this work, we must see the Church upon her knees.

William Welsh, Esq., introduced by Bishop Coxe, said, he was gratified to have the subject of prayer thus introduced. Why were the disciples sent forth by two and two? But that in the midst of their discouragements they could in prayer and mutual counsel sustain each other. He mentioned an instance which came under his own observation, in a hospital, where one was led to renounce his infidelity and become a devout Christian, by the influence of godly counsel and devout prayers, offered by the side of a bed near to his. It is preposterous to give to a sinner man's words without the offering of prayer. He referred to the subject of the journeymen mechanics who, though receiving instruction in the Sunday-school, yet not one in ten kept to the Church. Here is a class which we are neglecting. He spoke at length upon the necessity of rousing the lay element, and showed that while all this work should be guided and directed by the pastor, there was very much to which the minister could not give his personal attention. No secular business can be learned by merely hearing lectures. We may preach

ever so eloquently, but we accomplish little unless we can take Christianity to the homes of the people.

Bishop Wilmer, of Louisiana, having been called upon to address the meeting on the subject of the freedmen, prefaced his remarks by reading an extract from his address at the last Convention of his Diocese.

[The extract is published under the Freedmen's Department in the present number.]

The Bishop stated that to a very great extent the freedmen had been drawn away from the Church. The great point with them seemed to be the need of preachers of their own class and race. Could these be provided, and could there be theological schools for the education of colored candidates for Orders, he was sure that the mass of those who had strayed from the Church could be reclaimed. They wanted schools, and not schools in the secular acceptation of the term, but such schools as shall give them Christian nurture. He said that no words could express the hearty appreciation and gratitude of the Churehmen of the South for the conduct of their brethren of the North during this struggle, and particularly for their magnanimous action in the establishment of the Freedman's Commission. They did not wish to burden the Commission with much expense on their account, and therefore had declined some offers to support schools which the Commission had made them. But he had no doubt that Bibles, and Prayer Books, and books of instruction for them would be most gratefully received.

The Rev. Dr. Haight, as Chairman of the Executive Committee of the Freedman's Commission, pledged to Bishop Wilmer all he had asked.

It was, on motion, voted to resume the meeting at half-past three o'clock in the afternoon.

After suitable devotional exercises, the meeting took a recess until half-past three.

#### TUESDAY AFTERNOON.

The Rev. S. B. Babcock introduced the following resolution:

*Resolved*, That the power of the Church would be increased and the glory of God promoted, if all who contributed of their means for the maintenance and extension of the Gospel would reverently and prayerfully bring "*their gifts to the altar*," as an oblation, and for a blessing, instead of the thoughtless and prayerless manner in which many excellent Christians are prone to bestow their charities.

The mover spoke with great earnestness upon the duty of sanctifying our gifts by prayer, and showed how little there is of proper feeling upon this subject. There are vast numbers among us who give because the plate is passed before them—because they are ashamed to refuse—in many, perhaps most cases, neither knowing nor caring for what purpose their contributions are bestowed. This is not a proper manner in which to present our offerings to God.

Mr. Welsh said, that much that was given did not and could not very well go through the Offertory. And yet he believed that these gifts were made with as pure a motive as sums given in the manner proposed by the resolution.

Rev. Mr. Babcock did not mean to say that no money should be raised for the Church in any other manner than through the Offertory. He had no objection that his estimable friend, as a layman, should do as he pleased. But as priests of God, and using our office with reference to our responsibility, we should see that those gifts over which we do have control, should be offered in a proper way.

Dr. Van Ingen said, that in the army this maxim was frequently used: that those who were excellent at recruiting, were deficient in organization and the enforcement of discipline. And it was true also in the Church, that divers talents and gifts were necessary to efficiency. There was no prosperity without the co-operation of pastor and people.

The Rev. Mr. Granger contended that there should be one common fund for all Church objects.

The Rev. Dr. Haight said, that the prevalent ideas of alms-giving did not recognize it as a part of worship, which was the Church view and the Scripture view. We must remember that God does not need our alms or our prayers. But He is pleased to employ the instrumentality of the Church. We must impress upon the minds of our people the lesson of the widow's mite. He himself could recall instances in which thousands and tens of thousands of dollars had been raised by Churchmen in the city of New York, and forwarded to the West, to found schools which had never been of any practical use to the Church.

Bishop Lee said, that remark could not apply to all Western institutions founded by the liberality of New York Churchmen.

By no means, replied Dr. Haight. But what he stated was that such had frequently been the case. Had all the money thus given been sanctified, the result would have been different.

Bishop Lee informed the meeting that on the morrow the Rt. Rev. the Bishop of Montana was to leave the city, and that they would be asked to unite their prayers for his protection and guidance. But before we closed he was sure that all would be delighted to hear a few words from him.

Bishop Tuttle arose and assured the brethren that he felt the burden which had been imposed upon him by the Church, and he needed the prayers of the faithful, that he might be able to bear it. He said that in his retired parish in the country, the call to the Episcopate had come upon him like a thunderbolt from the clear sky. Long and prayerfully, and with tears did he consider it, and gladly would he have escaped the awful responsibility. But he felt that the call was from God, and he could not shrink from the burden and the duty. And, when at last he had announced his decision, no words can tell how his heart was cheered at the most unexpected and unsought tokens of interest, of sympathy and of co-operation. Allusion had been made by some of the speakers to the fact that it was not from the wealthy alone nor chiefly that funds to carry forward the objects of the Church were to be sought. He had found it true to a striking degree in his case. When he had announced his decision, there had come forward in his rural district in which he had resided, not millionaires, but farmers, the yeomanry and mechanics, and had raised in money, twelve hundred dollars, and pledged him eight hundred dollars per annum. Another fact deserved mention. Four clergymen had promised to accompany him to that field of labor which promised toil and perplexity and incessant annoyance; a field so different from any other in the Church. To this work he, so young and inexperienced, had now consecrated himself; he begged their sympathy and their prayers.

Bishop Lee said his Right Reverend brother had touched a chord in his own heart. He had supposed that he himself had trials and discouragements in the work to which he was assigned. But when he contemplated the task of his young brother, he had nothing to say. His own diocese he should hereafter regard as an easy place.

The meeting closed after appropriate devotional exercises.

## EVENING SESSION.

A large congregation assembled last evening to listen to the proceedings of the meeting, and nearly all the available space in St. Luke's Church was filled. The opening services were conducted by Rev. Dr. Pitkin, of Buffalo. The music of the choir and the congregational singing on this occasion, under the direction of Rev. Mr. Goodrich, of Utica, cannot be spoken of in too high terms of praise. All present manifested their appreciation of this feature in an unmistakable manner. The presiding officer, Bishop Lee, announced, as the business of the evening, the addresses, as set forth in the "order of services." Rev. Samuel B. Babcock, rector of St. Paul's Church, Dedham, Mass., was first introduced and addressed the meeting on "The Responsibility of the Pulpit in Promoting the Cause of Missions."

He showed how emphatically scripture had pointed out preaching as the great instrumentality in spreading the Gospel. This was the work of missions, the great work to which the Church was now nerving herself in good earnest. He then gave a brief sketch of the modes in succession adopted by the Church for the purpose of awakening her members to their duty. But in all these agencies preaching bore a prominent part. Were the lips of all touched by the seraphim, what would be their theme? Why Christ crucified. But crucified for whom? Not for a few, but for all. This—Christ crucified for all is the preacher's theme. It means *missions*. And let our twenty-five hundred clergy be true to their calling, faithful to Him who sent them, and we should achieve a glorious success. God's Spirit made the voice of the pulpit an agency for the raising of funds to carry on the missionary work. Other means indeed were not to be undervalued, but there must be added the power of the pulpit in order to touch the heart.

Rev. Henry C. Potter, D.D., of Trinity Church, Boston, then addressed the meeting on "The Obligation of Pastors, Parents and Teachers in the Educational and Missionary Training of the Young." The speaker confined himself mainly to the obligation of parents in this work. He said that the family was older than the Church or the state, and the parental was the strongest influence. There was a disposition to overrate influences outside of the family. Many engaged in the erection of churches and the providing religious privileges for their families in order to escape their own responsibility. He described the scene of a family on Sunday morning, when the father had indulged in a plethora of sleep; he sends his own children to purchase the Sunday paper from a little bare-footed heathen outside of the door; those children of his are sent forth to receive from the Sunday-school teacher the instruction of precept, having had from their father the instruction of example. Or, take another case—where the mother rising early, arrays her children in attire scrupulously nice, and sends them forth that they may win applause or enmity. They go out as missionaries of indulgence, of vanity and display. And so, learning wisdom from such examples. Every Christian family should send forth its little missionaries, not of fashion and pride, but of influence for good. He mentioned the instance of a person's failing in business and compromising with his creditors, but reserving his house, which is made over to his wife. Afterwards, brought to a sense of his duty as a Christian, and being about to consecrate himself to the service of Christ, he reviews his action, and thrusting all shuffling excuses aside, he gives up to his creditors all that he had reserved. It was a sacrifice for duty's sake, and thus, by his example, he became a missionary proclaiming the power of the religion of the cross. Again, let a family be brought up acquainted with the missionary work of the

Church, and taught and interested to give in its cause, and there can be no doubt about their zeal in after life in the missionary work. They were brought up in a missionary atmosphere. And so it will be found to the advantage of the Church to interest the children in the missionary cause. The agency of children in bringing about the reign of the Prince of Peace is recognized in the prophecy which represented the wolf lying down with the lamb, and the leopard with the kid, and the lion feeding with the ox, "and a little child shall lead them."

The next address was by Rev. Charles Gillett, Rector of St. Paul's Church, Steubenville, Ohio, on "the dispensations of Divine Providence in opening new fields of missionary labor." The "new fields" for the work of the missions, he said, need not be pointed out. The field is the world; what constitutes a call is all that is to be considered. The world is a revolted province of God's empire, which it is the business of the Church to reclaim. From every quarter comes up the Macedonian cry, "Come over and help us." China's walls no longer shut out the Gospel; from Japan the bars and gates have been removed; Africa is opened to us, and there is scarcely any portion of the world where the Gospel has been denied admission that is not accessible to our missionaries now. The address was an exhortation to the members to sustain the cause generally, even to the extent of making personal sacrifices, but was more particularly directed to the pressing need of missionary labor among the freedmen. Their present condition was graphically described from knowledge obtained by the speaker's twenty year's experience among them. He recommended educating a large number of them as ministers and teachers, and sending them to Africa to regenerate that benighted land.

The last address of the evening was by William Welsh, Esq., of Philadelphia, an influential layman, on "the duty of Christians to engage in promoting the missionary cause in proportion to their religious privileges, pecuniary ability and social position." He said he considered this a strange theme on which to speak; as though men who knew that Christ had toiled, suffered, and was crucified for their sakes, needed to be told that their duty in Christ's cause was in proportion to their means. The evidence of a man's spiritual life is his zeal in this cause. To ask if it be a duty to give in proportion to means to Christ's work, is like asking the heart if it be its duty to send out blood through the veins. The question, is it the duty of *every one* to interest himself in proportion to his means and opportunity, is answered by Christ Himself, in the saying, "He that is not with me, is against me, and he that gathereth not with me, scattereth abroad." We as Episcopalians valued our privileges. We must bear in mind that in proportion to them is our duty in this behalf. Some parishes finding it difficult to keep the breath of life in them, shut out from their contributions the missionary cause. It is like killing the queen-bee, and expecting the hive to prosper. They would find in extending Christ's cause around them, the means of supplying their own needs. Social position and pecuniary abilities were not unfrequently the devil's agents in promoting wickedness, and proved to be hindrances in the way of the work of Christ. But we were taught that where sin abounded, grace did much more abound. And wherever these temptations of position and means were, there was much that might be done for Christ. The young ruler was an example. He was no doubt willing to pay his tithe, and to contribute to build synagogues, but put to the test, a sacrifice of all was more than he was willing to make. And yet, we must be willing to endure and suffer for Christ's sake. There were necessarily difficulties. This had been prophesied when it had been foretold that the ground should bring forth the thorn and the thistle. These signified

difficulties and sufferings. But the thorn was hallowed when it was platted into a crown for the Saviour's brow; and the thistle had its lesson also. It bristled with pride, until expanding by the warmth of the sun, its head drooped, and it sent forth its winged seed, and the down floated along just above the earth until it dropped the seed, and then it was borne aloft. And so our mission is to live for a while here, until we have deposited the seeds of good works and influences, which shall bear fruit after we are gone, and then we are borne aloft to meet our Lord.

## WEDNESDAY.

Morning service, as far as the ante-communion, having been said in Grace Church at half-past 7 o'clock, the Holy Communion was administered at 11 o'clock; at which time Bishop Wilmer addressed the congregation. He spoke of the necessity of the church's rousing itself to the demands of the age. There was, in these times, the greatest need of Christian activity. In order to come up to our duty in this respect there was a call upon us to cultivate a high degree of personal activity. Most fitly do we, who come up to consider the Missionary work, and to animate each other to holy zeal, join in the celebration of the Holy Communion. In that office we "offer and present ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice to our Saviour." He spoke of the disposition so prevalent to separate public charitable and other institutions from religion. All charitable efforts deserved our approbation. But why not have the Church to consecrate such efforts by her prayers? To feed the hungry and otherwise provide for the bodily wants of men was not to accomplish God's purpose. Nor was it to be supposed that the office of the church was limited to the spiritual wants of the race. All the ills of humanity are under the jurisdiction of the ministers of Christ. The two departments of pious effort must not be separated. The Bishop alluded to the ordeal through which the nation had so recently passed, and the conduct of the Church at the North during all that period, and at its close, in forbearing to use exasperating language, and a readiness to forget the past. And now we reap the fruits. There had been no irrevocable separation. We are not divided now any more than the sky is divided when the clouds have hurled their thunders at each other. The Church had proved itself a house built upon a rock, the storms which beat upon it had failed to overthrow it. In behalf of the Southern Church, he desired to express his thanks for the cordial welcome and words of cheer with which he had been greeted. He said, no words could express the deep feeling of affection which existed at the South towards the Churchmen of the North, in sending them aid during their sufferings from want, and in proffering them assistance in the missionary work. In conclusion he begged the brethren to remember, here at the altar, those disciples of Christ who are not of our Communion. "We may not vanquish them by arguments, let us vanquish them by our prayers.

The offertory was then made, and the congregation were invited by Bishop Coxe, in response to the sentiment uttered by the Bishop of Louisiana, to join heartily in the prayer for the Church militant, that "all those who do confess Thy holy name, may agree in the truth of Thy holy word, and live in unity and Godly love."

The Holy Communion was then administered, and the benediction pronounced by Bishop Coxe.

## WEDNESDAY AFTERNOON.

The last of the informal meetings was held in Grace Church on Wednesday afternoon, the Rev. Dr. Pitkin presiding.



The Rev. Dr. Haight explained the origin of the Freedman's Commission. He said, that as a third of a century ago the Church had declared herself a missionary society, so now in the same spirit when she found four millions of freedmen needing religious culture, she had undertaken the task of administering to their spiritual needs. Suppose she had said we cannot attend to these—our field is already sufficiently extensive—how would she have appeared when called to render her account? But the Church undertook the task and a commission was appointed to attend to it. The members were full of doubts and misgivings, and some feared that there would be found insuperable obstacles. It was feared that the first attempt to establish a school would be regarded as an unwarranted intrusion. But the very first application for teachers came from Virginia, and now, by God's blessing, the work was far greater in extent than the most sanguine had ever dreamed of. The plan and purpose was to give the freedmen an education which should have reference to their nurture—to their moral and spiritual as well as their intellectual development. He then stated how their work was welcomed at the South, and showed that the teachers presented in their conduct examples of Christian heroism, self-sacrifice and devotion worthy of the purest days of the Church. The speaker then read the letter alluded to in yesterday's proceedings. It gives an account of the actual working of the system, and was listened to with eager attention. The letter will appear in a future number of *THE SPIRIT OF MISSIONS*.

The Rev. Mr. Gillett stated, as the result of his experience in Texas, that the colored children had a wonderful faculty of imitation, and that they learned with astonishing rapidity. He had seen them able to write in a fair hand, their own name, after one month's schooling. He mentioned the case of a girl, who, after only one year's instruction, became an assistant teacher. He said that the churchmen at the North had no conception of the vast field now open for them among the freedmen. Instead of the small number of teachers now engaged and the scanty funds now supplied, it would be found that five thousand teachers could be profitably employed, and one million of dollars wisely expended. He was confident that if the means for their care and education could be provided, five hundred candidates for orders could at once be found among the young freedmen of the South.

The Rev. Dr. J. Brinton Smith said, that while in Chicago a gentleman had offered him seven hundred acres of land in one of the Southern States. This land was situated on a river which divided it in two parts. There was a mill site and water privileges. The gentleman was prompted to make this offer from his desire to elevate the whites and blacks. The offer was made on condition that the Church erect thereon and maintain two schools, one for the whites and the other for the blacks. If the Church did not accept the offer it would be made to others.

The chairman said, that many had expressed a desire to hear from Mr. Welsh an account of the work with which he was identified at Frankford.

Mr. Welsh said, that he always had an aversion to talking of that work, but would be happy to give such information as might be desired. He had no doubt that a good work among the poor might be done out of the Church, but he believed that such work was ten-fold more efficacious when done in the Church. There was a feeling of manly independence among the working classes, and that feeling should always be taken into consideration in any efforts which might be made for their benefit. Almost every city church had fastened upon it, a class of chronic paupers, who would never rise from their condition so long as the Church supported them. The pawnbrokers' shops disclosed the fact, that a great number of the garments given, found their way to those

institutions, and that there were instances in which ten per cent. more was paid for garments made by some societies than for those made by others. That the system usually pursued was a burdensome and unprofitable tax upon the means and time of a parish and its Rector. That he knew of one city Rector, he was assured, had resigned his parish solely to rid himself of the incessant annoyance arising from this cause. There were ladies who had become persuaded that there was work in this department for them to do; and they had been taught from the memoirs of Elizabeth Fry, that in order to reach the poor they must get into their homes. It was found, that leaving out the dissolute and the lazy, not one in twenty of the poor attended church. The "missing link" system was tried, but it was proved to be impracticable in this country. Other experiments also had been made, and it was now ascertained that in order to effectual work among the poor, there was demanded the services of those who were ladies in the true sense of the word—in education and in refinement, and who possessed discretion. They must not listen to gossip, for oftentimes differences would arise which must be settled, and one who would listen to gossip would soon find matters made worse instead of mended. There were meetings held every Thursday evening, when those present employed themselves in various ways; some would receive instruction in reading and writing; and some would seek counsel. There was a class of sixty working men. All this work was done under the sanction and supervision of the Rector, without burdening him with all the details. Questions were then propounded to the speaker, which brought out among others the following facts: The work at Frankford was within the bounds of three parishes. The growth of the Church was evidenced by the addition of one hundred communicants a year, for the past seven years. The system of breeding paupers was discouraged by inculcating among the poorer classes self-respect and self-reliance; and by helping them to help themselves. They brought them to church in their working-clothes; and on Saturday nights, the mothers would wash the clothes the children had worn during the week, in order to have them ready for Sunday. The Sunday-school, of which the speaker is superintendent, numbers twelve hundred, including fifty teachers. Children were never hired to come to Sunday-school by the offer of clothing. They had been to no expense on that account. The ordinary system in this respect is a mercenary one, and instead of elevating, degrades.

#### EVENING SESSION.

Notwithstanding the unfavorable state of the weather, a large congregation attended the closing services of the Board of Missions at Grace Church. The religious exercises, at the opening of the meeting, were conducted by Rt. Rev. Bishop Wilmer, of Louisiana, who also acted as presiding officer throughout.

The Hon. F. J. Betts who had been appointed to speak on this occasion not being present;

Rev. John A. Paddock, Rector of St. Peter's Church, Brooklyn, was introduced, who spoke on the subject of Foreign Missions. In the course of his remarks he answered the common objection, that if the money which had been sent abroad had been retained at home, infinitely more good could have been accomplished with it. He showed in various ways how the successful prosecution of foreign missions roused and encouraged those at home to increased exertion. He briefly recapitulated the immense success which had been achieved in Africa, China, Japan, and throughout the entire heathen world. 1,250,000 are now living upon the earth as a Christian people, who, but for Foreign Missions, would have been heathen men and women.

The value of this work can never be estimated till we have fathomed the depths of misery from which these people have been rescued. And all this, he said, was not without its vast moral influence on the labor of the Domestic Missions. The missionary work, at home and abroad, is all one. The term "Foreign" and "Domestic" are used merely for convenience. The speaker regretted that the cause of Foreign Missions was not better sustained at the present time—that places which had been taken by great effort had to be relinquished for want of the requisite assistance to hold them.

The next address was by Rev. Julius E. Grammer, Rector of St. Peter's Church, Baltimore, on "The spiritual life of the Church, the measure of her missionary success." Many allege, he said, that the missionary work is a failure, and that foreign missions are worse than futile—that claims at home are paramount to any that can come to us from abroad. These notions were engendered by the impatience of men to see the results like a sign in the heavens. But the grand results of the work are the saving of myriads of souls, the reclamation of whole nations from a state of wicked and barbarous idolatry, the elevation of woman from a condition of the most abject degradation to the high social position which she now occupies, and numberless other incalculable benefits which are overlooked by men in their anxiety to see the spoils coming home in a more tangible form.

But the want of appreciation of the true value of the missionary work was attributable to the lack of spiritual life in the Church. Great importance was attached to the possession of this quality by the speaker. If the Church had a larger measure of spiritual life, every element of usefulness and success would be increased. Mr. Grammer's address was evidently extemporaneous throughout, and was delivered with remarkable fluency.

The other gentlemen announced to speak this evening were not present. A letter was read by Dr. Haight from Rev. E. M. Forbes, Rector of Christ Church, Newbern, N. C., expressing his regret that he was unable to be present, being detained at home by other important duties. In his section, he added, the question of the destiny of the negro race was the one to be first solved. They are being led astray, this way and that, by designing and wicked men who care for them only as far as they can use them for their base purposes; and unless the Church steps in to rescue them from these unprincipled politicians the future of the negro will be deplorable indeed. The letter also urged upon the meeting the necessity of taking immediate steps in relation to them.

Dr. Haight, after a few remarks pertinent to the subject of this portion of the letter, took up the topic upon which Mr. Forbes had been selected to speak. viz.: "The Gospel preached to the poor, characteristic of the religion of Christ and perpetually obligatory on His Church."

He said that when Christ came upon earth, His labors were devoted chiefly to those occupying the lowest ranks of society. These purified, the influence would extend upward, and in due time the whole mass would be leavened. Preaching the Gospel to the poor has ever been the characteristic and glory of the Christian Church. There was not the like to it in any other system of religion. In what is the strength of the nation but in the mass of the people. On whom do we rely to sustain our hands? Not upon the rich; or the missionary work would languish. There were, however, many noble exceptions. The Mission of our Bishops to the new fields at the West was not so the rich. The Freedman's Commission was for the poorest class. But when we

bring in these we introduce an element, the influence of which must be felt in all the future of our country. Many who have come up to these meetings will say Amen to the sentiments which have here been uttered, and will rejoice to learn what the Church is now doing. We have but to contrast the Church as it was with what it is to thank God and take courage. May the Lord in mercy save us from all supineness.

Bishop Wilmer reviewed the sentiments which had been put forth, and showed that we had no reason to believe that God finds fault with our policy, which had been, in the minds of some, too deliberate. The Apostles were forbidden to go to certain places whither their zeal would have carried them. In the settling of the country after the great upheaval of the Revolution, there were causes which forbade the Church to stride onward as she would have done. But now the time had come, and the Church was engaged in a noble work in extending her missionary efforts to the West, farther and farther, to keep pace with the tide of emigration. We have no conception of the reverses and the trials those faithful laborers endure, nor do we duly estimate the sacrifices at which the pioneers at the West maintain their standing and integrity as Christians. Surrounded, as we are, by every facility, it costs us comparatively no effort to be Christians. But they have no stately pile, with all its accompaniments, to invite and animate them. But they are there, and shall we desert them? We educated them to love the Church and her holy ways. We cannot undo the work we have done, nor ask them to go elsewhere. We must minister to them in their spiritual needs. The Bishop concluded with an expression of heartfelt gratitude to God for the happiness he had enjoyed in the company and counsels of his Northern brethren.

The Rev. Dr. Haight, in behalf of the delegates and others who had come to attend these meetings, returned thanks to the Churchmen of Rochester for their warm-hearted hospitality.

The Rev. Dr. Van Ingen, in behalf of the clergy and laity of the city of Rochester, responded by saying that the obligation was all on the other side. They felt deeply grateful for the pleasure and profit afforded them.

The concluding prayers were offered and the benediction pronounced by the Rt. Rev. Bishop Wilmer.

# FOREIGN MISSIONS

OF

## The Protestant Episcopal Church.

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JUNE, 1867.

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### EDITORIAL.

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#### *THE TRAINING SCHOOL IN AFRICA.*

A few years ago the Foreign Committee, with Bishop Payne, decided to establish in Africa an institution for the training of young men from the natives and Liberians for ministers and teachers. All those who are acquainted with Missions know how important such a school is both for educating the people at large, by means of well trained native teachers, and for preaching the Gospel from house to house, by the help of native assistants. The Rev. J. G. Auer has had this special work in view from the beginning of his connection with our Mission in Africa. The interior station (Bohlen) at first selected, was found not to be the right place for a central school of this kind. It will probably be located at Fishtown, as the most favorable point for such an institution.

The Rev. Mr. Auer having been detained in this country for the past few years, in the conduct of the Mission House so successfully established in Philadelphia, the enterprise of the Training School in Africa has been temporarily delayed. The prospect now is that Mr. Auer will soon return to the field of labor to which his heart is so earnestly devoted. It is very desirable, therefore, that this enterprise should at once go forward.

The great hope of the evangelization of Africa is in a native ministry and native teachers. But, in order to accomplish this end and develop these agencies, there must be thorough training, and for this there must be schools adapted to the work. We should have one, at least, in which such as desire to fit themselves for teachers and missionaries should have every opportunity for a thorough training. Mr. Auer is well fitted for the conduct of such an institution. Quite a number of youth are already prepared to enter such a school, and many more will be gathered from the schools of the various missionary stations. This projected institution is regarded with favor by those who are interested in our African Mission. We must rely upon the friends of

the African Mission to supply the funds with which to prosecute this great work. It will require about ten thousand dollars to build the Mission House in Africa.

More definite accounts of the plan of the buildings will be given hereafter. Such an enterprise ought not to be delayed for want of funds.

Will not some one of our large-hearted laymen give it a good start, and will not others follow, so that we can see the way clear to push on this noble work? We are frequently asked "Is there anything special on hand for Africa?" We say, Yes; if you want something special, here it is. Make your contribution to the general fund as usual, increase it if you will, for there is need of it; then make your special contribution to this special work.

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#### A GOOD BEGINNING.

ONE HUNDRED DOLLARS have been given to the Training School in Africa by the Sunday-school of the Church of Our Saviour, Brooklyn, from their Easter offering. This is a young church—only a few weeks old. Until the last Easter it was a Mission of Christ Church, Brooklyn. On last Easter it was organized as an independent parish, under the name of the Church of Our Saviour and the rectorship of the Rev. W. M. Postlethwaite. The prospects for the growth and prosperity of the church are favorable. They have exchanged the name of Mission Church for *Missionary Church*.

We like the change much, and would suggest it to other Mission churches. The best way for a Mission church to become an independent and a live and prosperous church is for it to become a Missionary church in earnest, and to begin to work for others, and especially to engage in the great work of sending the Gospel to the heathen.

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#### A WORD TO OUR MISSIONARIES.

In a recent letter, the Rev. Dr. Hill, of Athens, writes: "We have been much gratified and edified by the perusal of the Rev. Dr. Huntingdon's address in the December number of the *SPIRIT OF MISSIONS*. It has stirred us up to carry out a resolution which I had formed in my own mind some time ago, with a view of keeping up an interest in this old Mission, now in its thirty-seventh year. That plan is to send you regularly a communication for the *SPIRIT OF MISSIONS*, comprising a history of that Mission, its rise, progress, and vicissitudes, down to the present moment. We have material enough to make the undertaking an easy one, and I trust it may be a means of good with God's blessing. I have been urged to do this by many of our friends, and nothing but my extreme aversion to appear in print has kept me back from discharging what seems now to become a duty."

We shall be glad to receive such communications from Dr. Hill, and we take this opportunity of saying to *all* our foreign missionaries that we hope they will occasionally write articles for the *SPIRIT OF MISSIONS*, upon subjects other than those which

relate to their own personal labors, the number of baptisms, and so forth. We are anxious to get a monthly or quarterly journal or letter concerning the direct missionary work at each station, and every missionary is in duty bound to send us such a record; but as there is necessarily a great sameness in such articles, we are equally anxious to receive occasional contributions on any subjects not treated of in their journals, which illustrate the countries in which and the people among whom our missionaries labor. "That ablest of all the English Bishops in India," the late Bishop Cotton, of Calcutta, said that the charge of sameness so often made against the communications of the missionaries, was not an unjust one, and he urged the missionaries in India to occasionally get out of the routine way of writing concerning the services held, the baptisms performed, and so forth, and prepare papers, which they are so well able to do, upon the physical and climatic character of the country, the mental, moral, and social characteristics of the people, their superstitions, mythologies, literature, and such like subjects. What this able prelate urged upon the missionaries in India, we would urge upon all our missionaries, and we earnestly hope that each of them will, once in six months, or at least once a year, furnish us with such a paper. There would then not only be a greater variety in the reading matter in the SPIRIT OF MISSIONS, but also a greater knowledge and interest at home concerning our Mission fields abroad.

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#### MEN WANTED FOR JAPAN.

As we have already stated, there are five hundred European Romish priests in China, and only one hundred foreign Protestant missionaries. We are likely to be just as much outnumbered in Japan. Dr. J. C. Hepburn, who is now at Shanghai, seeing his Japanese-English Dictionary through the press, in a letter dated January 25, 1867, says: "The Romanists are making great preparations for carrying on a vigorous work in Japan. Two mails ago, fifteen priests left this place for Yokohama. I trust Protestant Churches will not be behind in this work." There is little doubt, however, that they will be *very far* behind, for when can we expect that fifteen Protestant ministers will go by a single vessel, or even in a single year, to Japan? It is eight years since this most interesting country was opened to the residence of missionaries, and yet the whole of Protestant Christendom has but five men in the field! Our own Church, which was the first to enter, and has had three men in the field, now has not one; and yet, as Bishop Payne well says, "Japan reveals to our view, and presents to our sympathy and evangelical efforts, the most interesting heathen nation on the globe."\* Bishop Williams and the members of the Foreign Committee are most anxious that two or three men should go at once to Japan, and we earnestly hope that our younger clergy, and the candidates for Orders, who, in a few weeks, are to be ordained, will prayerfully consider the claims of this most important and most inter-

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\* In his tract entitled "The Rule of the Gospel Concerning its Propagation." This is an excellent four page tract, and is admirably suited for distribution at Missionary meetings. May be had at our Mission Rooms.

esting field. Dr. Hepburn writes to the Secretary of the Society of which he is a missionary, "I wish I could impress you with the strong convictions I feel that the time has come for working, and that the men for this should be speedily upon the ground. I have been in Japan since it was opened, and have watched, with deep interest the astonishingly rapid changes that have been going on. I feel that we are now on the eve of changes that will throw open the country to Christian effort, and if our Church wishes to hold her place in this work, she must increase her force. There is enough now to be done for as many as will engage in it."

In a note which we have received from the Secretary of the Dutch Reformed Board of Missions, which Board has the largest number of missionaries in Japan, he says: "We hope earnestly that Bishop Williams may be able to secure a good réenforcement for Japan. Our last intelligence is decidedly encouraging. What we are doing is experiencing no molestation whatsoever. Mr. Ballagh is preaching in his own house, and all our missionaries—Ballagh, Brown, and Verbeck—have interesting scholars who make no concealment of their desire to understand the Word of God."

Shall not our Church, which began the glorious work there, continue to have a part in it? May the Lord of the harvest move some of the young men to reply "Yes, we will go."

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#### THE OPINION OF A LITERARY JOURNAL.

THE *Round Table* is publishing a series of articles on the "American Press." The first article which is headed "*Episcopal Journalism*," contains the following reference to our publication: "THE SPIRIT OF MISSIONS is the best missionary periodical printed in the English language. We say this advisedly, and not without careful comparison with the English periodicals of the same class, such as *Mission Life* and *The Colonial Church Chronicle*. It embraces the whole range of Episcopal missions, and for richness and variety of matter and instructive history of missionary work in various parts of the world is not surpassed."

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#### TESTIMONY OF A NEWLY-ARRIVED MISSIONARY.

THE letters which we are receiving from our Missions in Africa and China continue to be of the most cheering character, and they show that God's blessing richly attends the labors of the few white missionaries and the more numerous native preachers and teachers now in these fields. From a private letter, written by a newly-arrived missionary lady at Cavalla, we are permitted to make the following extracts:

"I had no idea, and I think the Church in America has no perception of what has been accomplished here. Many do not know how the way has been prepared for the enlargement of the work, or see, as an eye-witness does, how that very preparation constitutes an imperative call for the expenditure of labor and means at this point. How could Christian people, if they knew just how things stand here, suffer the mul-



titude of heathen children who would gladly be admitted to all the benefits of the Mission, and trained up as your Christian villagers have been, to be around our path all day untaught? Not providing for the enlargement of the work now, when God has so prospered it to this point, is, in truth, the Church rejecting those who are knocking at the door for admission into heaven.

"I wish you could know at once, for the relief of all anxiety, without waiting for the long passage of my letter across the Atlantic, how admirably everything has gone on, and what an excellent state, outwardly, morally, and religiously, the Mission is in."

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#### ILLIBERAL GIVING.

THE following, from the organ of the Presbyterian Board (Old School), shows that there is a great deal of illiberal giving to Foreign Missions in other communions besides our own: "Our church is not doing her duty to the heathen by her *contributions*. Last year the living membership of our body gave to Foreign Missions, through our Board, \$147,243, or an average of sixty-one cents a member; or, leaving out the churches that did not contribute, eighty-six cents a member for each contributing church. Our eye recently fell upon certain names and figures connected with the incomes of the past year, and on adding the sums opposite fourteen names, all in communion with our church, the aggregate amount was nearly \$2,500,000, and these all connected with five or six churches. In another city the income of another member was about \$100,000, and the collection from the whole church for Foreign Missions was less than \$20. Some of the names referred to are the most liberal in the Church, but many of our rich men have not grasped the idea of stewardship, nor allowed their contributions to keep pace with their increase of means, and if with the very rich, so with others whom God has blessed. Some are contributing to this cause to-day the same that they gave years ago, though their property has greatly augmented, and others give less for the evangelization of 800,000,000 or 900,000,000 than they bestow upon some unimportant cause in their neighborhood."

In another article, in the same number of the periodical, it is stated that "there are 1,230 of our churches, with more than 62,000 members, who contribute nothing to Foreign Missions!"

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#### "A ONCE FAR-OFF REGION."

BISHOP BOONE was accustomed to say that one reason why so little interest was felt in China was that it is so very, *very* far off. The new steamship line via San Francisco has, however, brought that ancient empire much nearer to us, and when the Pacific railroad is completed, it will be brought *so* nigh that the most charitable of the missionaries will hardly give *that* as a reason why so little interest is felt in the China Mission at home. Already the missionaries are beginning to speak of their field as

"the once far-off region." This is the language used in a letter which we have received from the Rev. Robert Nelson, and in which he announces the safe arrival of himself and family at Shanghai, "in just eight weeks from New York, ten days of which time were spent ashore—one at San Francisco, and nine at Yokohama, Japan." And then, as the steamers of the new line are large and magnificent vessels, and the missionaries, though taken at half-price, are made every way as comfortable as those who pay full fare, we hardly think there will be much sympathy felt or many tears shed over *the style* in which they travel to and from their fields of labor. And be it remembered that through the generosity of the Pacific Mail Steamship Company our Treasurer pays no more for the missionaries to travel in this new and improved style than he has been accustomed to give for them to go in sailing vessels around the Cape of Good Hope, be some five or seven months on the way, and to live on "hard tack" and salt-beef! It has therefore given us great pleasure to comply with the following request of Mr. Nelson: "I will thank you, at your convenience to make our acknowledgments to the President of the P. M. S. S. Co. for making it practicable for us to have so speedy and comfortable a voyage to this *once far-off region*."

Mr. Nelson was greatly cheered, on his arrival at Shanghai, by the evidences of the faithfulness of the missionaries, and the prayerful and active spirit of the converts. We hope none of our friends will fail to read his interesting letters, given in the Missionary Correspondence Department.

# Foreign Missionary Box Association.

A FEW WORDS ABOUT THE BOXES WE HAVE ON SALE.

A LETTER just received from a good rector contains the following:

"What will be the price of the Missionary Boxes by the dozen or hundred? The little ones of my Sunday-school seem to feel an interest in the matter, and I think will gladly work for the cause of Missions. If not too expensive, we shall need fifty."

What we have written in reply, we would now state to all our readers, and that is, that we can supply orders for black walnut boxes at fifty cents, and japanned tin ones at twenty-five cents each. This is what we pay for them by

the hundred, and we are unable therefore to sell a quantity at a less rate than a single box. The japanned tin boxes are of a dark green color, and have the words "Missionary Box," in gilt letters, on the top of the box, near where the money is to be put in. At the front of the box is a catch and clasp, so that a small padlock may be attached to the box when desired. The black walnut boxes have a sliding bottom, which is fastened with a single screw at one end, so that the box may be easily opened when necessary. The words "Missionary Box" are at the front of the walnut boxes. So now, dear friends, send in your orders, or call upon us at 19 Bible House, New York. We shall be glad to see any persons who take an interest in introducing the Boxes into Sunday-schools or families, and we shall be much pleased to have a visit from any of the dear children who wish to join our FOREIGN MISSIONARY BOX ASSOCIATION.

Sometimes we are desired to furnish the boxes in advance, and to deduct the price of them from the first sums sent by those who keep them. We are quite willing to do this when requested so to do by pastors, superintendents, teachers, or parents, as we have abundant evidence that the dear children will very soon save enough, not only to pay for the boxes, but also to greatly increase our Treasurer's receipts.

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#### THE CARD CERTIFICATES.

OUR artist has been so very busy lately that he has been unable to furnish us with the drawing for the Certificates to be given to those who have become members of the Foreign Missionary Box Association. We hope to be able to announce in our next number that the Certificates are ready for distribution. As soon as they are ready, they will be sent to all those who have already sent us the first sum of money from their boxes, and to all others who have boxes, immediately on receipt of the first contribution from them.

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#### THE HISTORY OF LITTLE WALTER.

It is better to live *well* than *long*. A kind lady has sent us the following history of a brief but well-spent life:

"Nearly thirty years ago, in a pretty town on the shores of Long Island Sound, there lived a little boy who loved Jesus because he had been taught by a loving mother, as soon as he could know anything, that Jesus loved him. Line upon line, precept upon precept, was the fond mother's rule; and as the little fellow grew in stature, he increased in wisdom and in the knowledge of the Lord. Out of his spending-money something was always laid aside in his Missionary Box.

"Don't imagine because he was a good boy, and loved to pray, that he did not enter

into the village sports as eagerly as any of the boys. There was an earnestness of character about him which made him do whatever he was doing with all his might. The Sunday-school was not then what it is now, dear children. We had a good, kind pastor, and our teachers loved us well; but the precious *Child's Paper* and CARRIER DOVE were not in existence, to say nothing of Christmas trees and class emblems, that warm your hearts, and make you feel a *live* interest in your Sunday-school. No, the work was not made so attractive to our eyes as it is to yours, and yet we felt it a privilege to be members of the Sunday-school.

"Walter was always in his place, with his bright, pleasant face, ready and eager to please his teacher, and to learn how best he could do his duty as a Christian boy should do it. What wonder his teacher was proud of him. When questioned by his good pastor, he would give his answers so quickly, and with so much intelligence, that all who heard him wondered at his understanding.

"How could the fond parents feel otherwise than grateful to the good God who had given to their lives so great a blessing. They loved him dearly; but, full of promise as was his sweet young life, the Good Shepherd gathered him very early into the fold which He is feeding up on high. He had need of him there, and with perfect trust the treasure which had been lent, was given back to the Heavenly Father's care.

"Now, dear children, I must tell you of Walter's missionary life:

"'Mother, I have ten dollars in my little box, and I want two boxes made and put on either side of the Sunday-school. I love Jesus, dear mother, and I want my money added to that which the children will give, to go towards educating an African child to be a missionary.'

"Dear boy, he was too noble to be selfish in his love for his Saviour, and he wanted every one to know of the precious love Jesus bears to us. His wishes were carried out. The children who had known and loved him were glad to do what they knew would give him pleasure, and throughout our lives his pure life and peaceful death will hold a sacred place in our memories.

"Our good Bishop in Africa selected a boy whom he called after our blessed Walter, and while he trained him with his own loving care to be a Christian, God's Holy Spirit put it into his heart to be a missionary to his poor deluded brethren. The yearly offering never fails to be sufficient to meet his expenses, and now he is telling the *good news* to those who never heard its blessed truths, while our children have taken up the good work in our stead, and another missionary is nearly ready to enter upon his Master's work.'

What a noble life was little Walter's, and what a stream of blessing may continue to refresh some waste places of the earth as the result of the love which he had to the Saviour, and of his desire that *all* should know of the love of Jesus! Dear children, pray for his spirit, and for grace to imitate his example; and then *your* life also will be noble, *your* death happy, and *your* life beyond the grave full of joy unspeakable.



THE BISHOP BURGESS MEMORIAL CHURCH AND PARSONAGE.

THE above is a picture of the Bishop Burgess Memorial Church in Port-au-Prince, Haiti. It was found necessary to change the plan at first proposed, on account of its want of adaptation, in some respects, to the peculiarities of the climate and country. This plan has been finally adopted, as combining strength with simple beauty, convenience, and economy. It will be a fitting memorial of the great and good man whose name it bears. Should those who have kindly aided in building this church desire a copy of this picture, it can be sent to them by mail upon receipt of their address.

About four thousand dollars have already been received, especially contributed for this purpose. This will not be sufficient to complete the work, which will cost at least six thousand dollars. Further contributions, therefore, for this special object, will be gladly received.



## COMMUNICATIONS.

*A THANK-OFFERING FOR ENCOURAGING PROSPECTS.*

CHICAGO, April 28, 1867.

REVEREND AND DEAR BROTHER: I enclose fifteen dollars for Foreign Missions, the first contribution from the Mission of St. John's Church, at Harlem, nine miles from this city, made for any purpose other than one specially connected with the Mission. As one of the delegates of the Board, I was invited by Dr. Bishop to go with him to this station, and preach. After a ride of nine miles over the prairie, which is being rapidly peopled, we reached the old tavern. I went into what was once the bar-room, crowded with intelligent people, who were interested in the service, and conducted it with great spirit. The text was "No room for them in the inn," peculiarly appropriate, as it appeared, under the circumstances, for just across the street a beautiful gothic church, the result of this effort made by Dr. Bishop two years ago, (without any one going to sustain him) stands nearly ready for occupancy, and, D. V., will be consecrated in a few days. The building is beautiful, will seat about two hundred and fifty or three hundred people, and is one of the most attractive churches I ever saw, East or West. That such an enterprise should have been started here, and so far progressed, is one of the wonders of the West. Here one man, and he not over-burdened with wealth, has given \$2,000 and a lot worth \$1,000 for the church, and promises that another lot and parsonage shall be forthcoming speedily. There will be a debt of \$3,000 on this church, and if anybody at the East desires to learn just where they can do good, and help those who help themselves, let this spot be remembered.

The money enclosed was given for Foreign Missions, without any previous notice, and as a kind of thank-offering for the prospects before them.

In great haste, as everybody is out here,

Affectionately yours,

S. A. C.

*WAYS OF GIVING.*

MR. EDITOR: Our Saviour once took special notice of "how the people cast money into the treasury;" and, indeed, one may learn and be edified by merely observing that, or by reading little notes accompanying little gifts. Here are two of the kind:

No. 1.—"I send you the contents of our missionary box as an Easter offering, (\$6.00). It is made up chiefly by a five cent thank-offering for every new article of clothing we have had since we commenced. The box was dear M. and N.'s money-box when children; henceforth we desire it to be for the blessed Saviour's cause in your hands, wherever that may be. Oh, may He who at this time gave himself for us, grant His blessing with it, for His own sake and glory."

No. 2.—"I enclose \$1.36—the Easter offering of my Sunday-school. It is not much, but our prayers go with it. My school is made up of poor German children, and yesterday the weather was very unfavorable. It is the first offering we have made; but, by God's blessing, I hope it will not be the last. I thought no object was worthier to give the money to than your Mission." (This from Wisconsin.) J. G. A.

*DEATH OF THE REV. MR. STOKES.*

WE have just received intelligence of the death of the Rev. E. W. Stokes, of Liberia. He was of advanced age.

Particulars concerning his death will be given in the next number.

## MISSIONARY CORRESPONDENCE.

## GREECE.

LETTER FROM THE REV. DR. HILL.

ATHENS, April 6.

The Cretan struggle is still going on. Thousands of destitute women and children have been thrown upon our care here in free Greece. The numbers are estimated to be about twelve thousand. The benevolence of Christians in England has enabled us to afford them food and clothing. Our Relief Committee, now eleven in number, meet regularly at my house for business. I have one hundred and seventy-six individuals under my particular care. Once a week I visit them, with an assistant, carrying them a weekly stipend in money, and seeing that they want for nothing. Houses are provided for them, and clothing. Mrs. Hill receives the children, of both sexes, and many of the grown-up women also, in our Mission schools. We now have two hundred and sixty in daily attendance. The London Cretan Association (Archbishop of York's Committee) sent Mrs. Hill an expression of their sense of her "more than maternal kindness towards the poor, suffering, destitute Cretan children."

I wrote to Bishop Bedell, who was, I supposed, in Naples, some weeks ago, urging him to come here, where he would find a genial climate; but I fear he has not received my letter, as I heard he had gone to Rome. I am happy to hear that his health is much better.

We have at present with us the Rev. Mr. Gifford, of Illinois, and the Rev. Wilbur F. Paddock, of St. Andrew's, Philadelphia. Mr. Paddock is to preach for me to-morrow, D. V. It is quite refreshing to have a visit from the brethren.

## AFRICA.

JOURNAL OF THE REV. THOMAS TOOMEY.

September 17th, 1866.—After commending ourselves to the care of an all-wise God, we started from Rocktown at nine

o'clock in the morning; and after a walk of three and a-half hours, reached Soreke, thoroughly drenched from heavy rains. After resting here, and partaking of some refreshments, and a talk with the people on their soul's eternal interests, we started for Plibo, at half-past 3 P. M. Stopping a few minutes here to talk with the people, we passed on to Mamakê, which we reached a little after nightfall, wet and tired. We inquired if Brother Hoffman had visited the town at any time. "Yes," was the reply from a dozen mouths, whose faces brightened at the mention of his name. Finding the house, in which we "put up," full of people,—ignorant, perishing souls,—we, while yet in our wet, dripping clothes, preached to them the words of eternal life. They asked us pertinent questions concerning God and Christ. They also remember, with affection, Brother Hoffman and the good news which he taught them about Jesus. After supper, (rice and pepper soup,) we again addressed a crowd of men and women, who had gathered into our house. The congregation said God's word was sweet to their ears. We reminded them it was yet sweeter to the soul when received and obeyed.

September 18th.—Early in the morning our house was full of people, requesting us to preach to them that good news, which we gladly did. Then had our family prayers before the people, which gave another opportunity of addressing them, and explained why we had morning and evening devotions. They paid marked attention to all that was said.

## SERVICES AT GITETABO.

After breakfast, (rice and pepper soup,) we started for Gitetabo, on the Cavalla River, by a very circuitous road, to avoid enemies. Our road was very bad;—dense forests and deep creeks and beds of rivers was our road. I was entirely exhausted when I reached Gitetabo, and shortly after



reaching the station, fainted. By the kind and prompt attention of Mrs. Wilson, the teacher's wife, I was soon restored to health and strength. At half-past six P.M., conducted family prayers at the station.—We were refreshed and edified by reading and expounding a portion of the 37th Psalm. There are at this station four nice little boys, who are taught and cared for by Mr. and Mrs. Wilson; they can, though small, read in the Testament, Grebo primer and other preliminary English branches.

Sep. 19.—Gitetabo, 6 o'clock A. M., Ther. 74°. Conducted morning devotions. The King and two of the head men from the town were present. At 10½ A. M., administered the Holy Communion to six members. This was truly a precious time to our souls. At night had a prayer meeting, which was refreshing. We met here a colonist, to whom we spoke specially and directly, about his soul. He was subdued, and promised, with much emotion, to consider his ways. We prayed with him. We felt he was a penitent.

Sep. 19.—After morning devotions, and a comfortable breakfast, started for the River, on our way to Bohlen Station, to get our canoe ready. We found that our canoe was stolen by some native, as canoes on the river "have no laws." But our friend above mentioned, got into a small canoe, and after *three* hour's absence, to our great joy, restored our canoe, and after a hard pull of five hours, we reached

"RIVER SIDE" STATION,

Where we met the catechist, M. J. Minor, who was busily engaged in erecting a new house at this New Station. There are six little boys at this Station, who are taught by Mr. Minor's daughter, assisted by her father. Our journey on the river was pleasant and profitable, as we had frequent opportunities of speaking in the name of Jesus.

CONDITION OF THINGS AT BOHLEN.

Sep. 22.—Bohlen Station, arrived at 6 P. M. Found all well. Mr. Thornton

(colonist) who is in charge of the Station, keeps the premises in good order. I found in school seven boys who are taught by Mr. Edward Neufville, who is a candidate for Holy Orders. He is faithful to his school. After breakfast, (palm butter and rice), looked around the mission grounds, which I was pleased to find in good order, well planted with potatoes and casadas, etc. Took a walk to the catechist's and teacher's houses, where I found everything decent and in order, and an influence for good emanating from their dwellings.

12 o'clock M., received and conversed with some of the head men from the town. They were glad to see me.

Sunday, Sep. 23.—Morning bright and clear, and exhilarating. Had morning prayers with all the Christians and scholars connected with the Station. Spoke through an interpreter, John Bohlen, a good young man, who gives general satisfaction in the training school, from the Col. and Epis. for the day. Many of the heathen were present, and kept quiet during services, and gave us good attention when addressing them.

VISIT TO NETIE.

10½ A. M.—Went in company with Mr. Harmon's Mission family and scholars, to Netie, on the mountain top. The people were beginning to dance and play, drums were beating, children screaming, women beating rice and fetching water, preparatory to a "great day." We requested the drums to cease, and all noise, until we perform service, which was in Grebo. The congregation was large, so large as to compel us to preach in the open air, under a broiling sun, Ther. being in the shade, 82°.

3 o'clock P. M., administered the Lord's Supper to seven members; after which catechised the scholars on the Church Catechism. English services at night.

Monday 24, 6 A. M., Ther. 74° outside, in the shade. Dark and cloudy, with a dense fog resting at the base of Mount Gero—conducted family prayers, with boys and mission family; had much intercourse

with the head men during the day, and took steps to have a general council of the leading men gathered, to settle difficulties between them and Mr. Thornton, which were only settled by referring them to the Bishop when he returns. Mr. Thornton remains at his post until the Bishop's return.

#### THE TOWN NEAR THE FALLS.

*Sep. 25.*—Visited Vii, a dirty little town, consisting of fifteen houses badly put up. Population about seventy souls. It is situated within 100 yards of the falls, which is now, after the heavy rains, raging and vomiting forth its mighty columns of water into the basin below. The sound resembles that of close heavy thunder. In the centre of the town stands a singular stone obtained from the falls. It is about eight feet high and two in diameter. At "first sight" it appears like an old stick, and no doubt, ere long, will be used as an object of worship. Preached to the people from Psalm 85:8, John Bohlen interpreting. Bohlen is beginning to be very useful. After the sermon asked many questions on the leading heads of my sermon. But, oh! the soul darkened by sin, how slow to retain the things of God. The roar of the falls is deafening, and we took it as a means to convey to the people an idea of God's Almighty power, as manifested in His creation. Returned to the station late in the evening and conducted family prayers with the scholars, etc.

*Sep. 26, 12 M.*—Met the council of the head men at the mission house, to settle difficulties between the people and Mr. Thornton. After much talk settled the difficulty only by referring the matter to the Bishop.

#### THE PEOPLE OF YIKBA.

*Sep. 27, 6 A. M.*—Conducted family devotions. After breakfast started in company with John Bohlen and Mr. Joseph Harmon to Yikba, which we reached after two hour's walk, through dense forests and bad roads. Yikba is the best built native

town which I have seen in the Webo tribe. Houses are large, and some very fantastically painted. The people are good looking and kind to each other, and to strangers. The head man, Pliga received us kindly. After some rest and refreshments we signified our desire to preach to the people. We commenced by singing a Grebo hymn, which gathered round us a large crowd of doctors, men, women and children, to whom we preached the love of God in Christ Jesus. They were very quiet during the service, and requested us to visit them again. Pliga signified his intention of presenting us with a goat, which we refused, as the ceremony would detain us too long in the town. Returned to the mission house, which we reached at 6 P. M., conducted family prayers and retired to rest, grateful to Almighty God for making us the humble instruments of proclaiming the blessed Gospel of His Son to the heathen.

#### INTERRUPTION & CONVERSATION AT NETIE.

*Sunday, Sep. 30, 7 A. M.*—As usual, met the mission family for religious exercises. 10½ A. M., went to the heathen town, Netie, and preach from Job 14: 10. The text and subject were suggested by the death of a Kroo boy, who gave up the ghost after long wasting of the body. But, alas! his immortal spirit, "Where is it?" A man, who has much head knowledge of the things of God, interrupted us by asking questions, or rather began to solve the questions suggested from the latter part of the text. We requested him to keep silent, and be a hearer and a learner, until we got through, then we promised to give him a hearing. We answered his *heathen notions* on the subject of death, after we got through and prayed; he had nothing to say only that all we had said was true. Another man said, "There is in this town a man who died and returned back to us again. He tells us he was at the devil's town. It is large and beautiful. Every thing there to make us happy." I laid my hand on his shoulder and said, you

are aware that all your people are liars and deceivers. Your country doctors try, by lies and deception, to turn the Truth of God into a lie. We explained to them where true and lasting happiness can be found—only with God, given to men in and through Jesus Christ. He acknowledged the fact. He again said, "Why does it thunder so loud?" I answered by another question, "Why do you put fire in a new house before living in it?" "To dry and make it healthy," was his reply. So said I, "Thunder is the voice of God. It proclaims His terrible majesty and power, and further, when the air you breathe becomes hot and unhealthy, God sends his winds and thunder, and lightening to purify the air, and thus secures your health, life and strength, unthankful as you are for his manifold blessings." Pointed out to the listening crowd God's great mercies in Christ Jesus. After this every man went to his own home. The services of this morning were all performed in the open air, Ther., 87°.

#### EXAMINATION AT TABO.

October 1.—Left Bohlen Station for Tabo by the river. Called at Tabo, and found the teacher busily engaged with a class of seven little boys. Examined the class, which was not satisfactory. Got into our canoe, and after a run down the river of seven hours, reached Gitetabo in safety. Found the King and his people had been out hunting, and succeeded in killing one beaver, one wild cat, one wild hog, one wild goat, four galleles, and other small animals. The whole town was alive, preparing knives for skinning, and pots for cooking the fruits of the chase. We had our portion repented by the king.

#### BAPTISM AT GITETABO.

The man to whom we spoke concerning his soul, on our way to Webo, two weeks ago, has concluded to give himself to the Lord and join the Church. His repentance, we think, is a repentance unto life,

which need not be repented of. As such, I received him into the bosom of the Church. He is humble and obliging, especially to God's people. May he have grace and faith to go on according to this good beginning. After supper, retired to rest on a bed prepared on the clay floor. 1 o'clock in the morning was aroused from sleep by the firing of two guns—the cause of which was, the Hidie people, who are at war with these people, sent two canoes loaded with people to plant a greegree near the town, and thus cause sickness and death in the town—heathen superstition. They were seen before they landed, and fired upon by the watch at the river side. No more sleep until morning.

#### DESERTED BY THE GUIDE.

Next morning preached to the people, and obtained a guide from the king to show us a short road to our homes on the beach. Mr. Harmon and John Bohlen were my travelling companions. The guide, after leading us four or five miles from the town got ahead of us a little, purposely—threw down his bundle and hid in the thick forest. We called, but all in vain. We were left in the midst of the forest without a guide, and without a bearer for our bundle. We did not know the road. We prayed. Directly the text came to my mind, "Commit thy way unto the Lord, and He shall direct thy path." I felt comforted, encouraged, threw myself and party upon this promise. We divided the bundles and started on our homeward journey, feeling assured, almost presumptuously, that we could not miss our path. And so it happened—though meeting many cross roads, we were providentially saved from the dreaded bed in the forest that night. We got home at 6 o'clock P. M., feeling grateful to the Lord for His many and special mercies while in the interior, preaching the Gospel of the Lord Jesus.

#### REPORT OF THE REV. ELI W. STOKES.

CAREYSBURG, Nov. 30, 1866.

During the quarter I have preached

fourteen times in our own place of worship, and once in the Methodist Chapel, to congregations varying from fifteen to twenty-five; and have also taught Sunday-school in my rented room every Sunday, when sickness did not prevent. The attendance at the school averaged about fifteen. During the same time I have baptized twelve infants, and attended two funerals. We have six communicants at this place.

CROZERVILLE.

At this place I have preached twenty-one times, and officiated at one funeral. I have a class of six persons preparing for confirmation. Owing to the removal of many of the emigrants (Barbadians,) to Monrovia and Sierra Leone, we have now only twenty-seven families, consisting of seventy-four persons, remaining at this place. Of this number, from twenty-five to sixty attend the services on Sundays, which for the present are held in the house of one of our parishioners, the Government receptacle which we formerly occupied having been destroyed by fire on the 8th of October, 1866; whether by accident or design, I am unable to say. This has been a great loss to us, especially as the people are too poor to erect a place of worship themselves. Will not some of our friends at home, who love the Lord Jesus, send us something towards erecting a chapel? I feel that if they could only see and know what I do, they would extend us a helping hand. Please urge our wants. Besides officiating at these two places, I occasionally preach, through an interpreter, at the heathen towns, which are situated between Careysburg and Crozerville.

As an evidence of the appreciation of my services by these poor heathen, I would state that the head men of these towns are making arrangements to relieve me of any expense that I incur in visiting them. At one of these towns (Zodsquestown) a day and Sunday-school could be established if I had the services of a catechist at my command. I sincerely pray that the day

is not far distant when I shall no longer hear these simple-minded people around us say, "You come and tell us not to follow 'country fashion,' and then go away leaving us no fashion."

CHINA.

LETTERS FROM THE REV. ROBERT NELSON.

SHANGHAI, CHINA, Feb. 8, 1867.

I have the pleasure of informing you that we arrived at this place in health and safety the 6th inst., just eight weeks from New York, ten days of which time were spent ashore—one at San Francisco and nine at Yokohama, Japan. We have made the passage from New York to this place in less time, no doubt, than it was ever made before. We do not seem to be half so far off as we formerly did. Mr. and Mrs. Thomson are very well, and had prepared many comforts for us, with a hearty welcome.

The evening of our arrival I had the pleasure of attending a Chinese prayer-meeting at the house of our young friend "Kiung," whom you saw frequently when he was in America. Chai conducted the service, reading and commenting nicely upon the parable of the tares, which was the lesson for the evening. Chai's own brother and wife, Yoong Kiung and his wife and sister, Hoong Niok, (formerly, you know, at Lancaster, Pa.,) and some others were present. The meeting with these links of our former co-workers, and fruits of their labors, was very pleasant, as you may well imagine. Sad as it was to miss the many familiar faces and voices we used to know, and which gave so much life to these well-known places, it was also cheering to see such living proofs that while "they rest from their labors, their works do follow them."

Bishop Boone, Keith, Points, and the holy women who with them now partake of the heavenly rest, and some still in the flesh, who together made up our Mission-band ten to fifteen years ago, all come up before me. And the void made by their

absence is beyond expression great. God grant that their good example, and earnest spirit, and faithfulness unto death may be an ever-valuable heritage to us who remain, and to the Church under whose banner they served.

Our excellent Brother Thomson has long had a heavy burden to bear, and has certainly stood faithfully at his post. He takes the Chinese services here at the Mission Chapel, while Chai officiates in the church in the Chinese City. This being the Chinese New Year holiday (beginning the 5th inst.), there is a general respite from work and study among the Chinese. Great, very great changes have taken place here in the past few years, making the whole appearance of things vastly different from what it formerly was.

When I have had time to see and learn more in detail, I will write more fully.

I will thank you, at your convenience to make our acknowledgments to the President of the P. M. S. S. Co., for making it practicable for us to have so speedy and comfortable a voyage to this once far-off region.

February 16.

The Nepal leaves here to-morrow, to connect with the Colorado at Yokohama. The foregoing sheet, written some days since, will tell you of our safe arrival here. Since that time our little Mary has broken out with small-pox, contracted in Japan.

Dr. Hepburn, who is staying here, has been exceedingly kind and attentive, and I am thankful to say that the case, though running a full course, seems very mild indeed. I trust it may not spread further. The pleasure shown by the Chinese we formerly knew, at our return, has been very gratifying. And though our numbers are small, it is encouraging to see hopeful evidences of faithfulness in them. Mr. Thomson has indeed done a good work in keeping the little flock together, and building them up, and standing so long and faithfully at his post. He has indeed deserved well of the Church. I have taken the charge of the English services in the chapel, and hope soon to be under way with my Chinese work also.

Last Sunday, being the first in the Chinese New Year, there was a general meeting of the Chinese Christians in one of the churches in the city, attended also by the missionaries generally, at which several addresses were delivered. To-morrow evening there is to be a meeting here of the various members of our Mission, former pupils, and others, who constitute a Missionary Society, and meet here at stated times. They make regular contributions towards missionary work in some department or other, and form quite an interesting feature of the Mission.

When I become better acquainted with the details of matters among us, I will write more fully.

## SUMMARY OF NEWS.

### UNITED STATES.

The Rev. Theodore Gulick, a member of the Missionary Gulick family, has been appointed by the American and Foreign Christian Union as a missionary to the City of Mexico.

### ENGLAND.

The annual meeting of the Church Mis-

sionary Society was held on Tuesday, April 30, in Exeter Hall, when there was a large attendance. The Earl of Chichester presided, supported by the Bishop of Norwich, Bishop of Carlisle, Bishop of Cork, Bishop of Nelson, Bishop of Victoria, Dean of Carlisle, Rev. D. Wilson, Rev. Canon Auriol, Rev. Canon Boyd, Rev. C. Kemble (Rector of Bath), Rev. W. Cad-

man, Rev. W. R. Fremantle, G. Leeman Esq., M. P., J. A. Smith, Esq., M. P., Captain Hon. F. Maude, R. N.

After prayers, and reading a portion of Scripture, the Clerical Secretary presented an abstract of the annual report. It appeared that the ordinary income of the year had amounted to £145,386 5s. 10d. and the ordinary expenditure to £150,864 4s. 2d. The receipts from all sources, including £4,070, a gift for the Japan Mission Fund, and £900 for the sick and disabled, amounted to £150,356 5s. 10d. The local funds raised in the missions and expended there upon the operations of the society, but independently of the general fund, were not included in the above statement. The number of clergymen, Europeans and natives, in connection with the mission stations, now reached 285, and the number of communicants 14,688. The society had also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars. The report furnished interesting details of the operations of the Society in the various stations occupied by its missionaries. The Society had met with determined opposition from the Turkish Government in the Mediterranean Mission. Public preaching was forbidden, and the blighting influence of Turkish power caused the Mohammedan to shrink from intercourse with the Missionary. Literary treatises, directly or indirectly hostile to the Gospel, were in course of publication by Mohammedans; but these treatises only proved that the Turkish mind was drifting away from Islamism, while professing to uphold the national faith as bound up with the national honor. On the other hand, the circulation of the Scriptures had been energetically and successfully continued. A spirit of inquiry, not likely soon to be extinguished, had been created; and many had become dissatisfied with Islamism as to its history and effect.

The meeting was addressed by the Earl of Chichester, the Bishop of Norwich, the Dean of Carlisle, the Bishop of Cork, the Bishop of Victoria, and the Rev. R. P. Greaves, a Missionary from North India.

The Rev. R. J. Ozanne, District Treasurer and Secretary of the Guernsey Committee of the Society for Promoting Christian Knowledge, forwarded an application addressed to Mr. Brock, by the Rev. St. D. Bauduy, an Episcopal clergyman of the United States, officiating at Cape Haytien, Hayti. Mr. Bauduy was anxious to have some French books which would give the people some idea of the doctrine and discipline of the Church, such books not being procurable in the United States. A few English books would also be acceptable. Mr. Ozanne remarked, that if the Society for Promoting Christian Knowledge could respond to such an appeal, it would encourage the applicant, a negro, whom Mr. Brock remembers when in Guernsey, strengthen the Church at Cape Haytien, and be a mark of sympathy, and an additional bond of union, between our own branch of the Catholic Church and that of the United States.

In this case the Board granted books to the value of £5.

#### FRANCE.

A correspondent writing concerning the Paris Exposition, says:—It would be neither possible, nor, if possible, wise, at present to give figures; but when I state that above twenty thousand persons out of forty thousand or fifty thousand pass through the Mission ground in a day, it may give an idea of the world-wide influence of the words spoken, the publications, or the Gospels distributed. Some of the foreign brethren had to pass through a kind of apprenticeship in their mode of giving, for each country has its own idea of gracefulness, and a pretty sharp cross-fire of journalism was directed upon them at first; but it seems only to have called attention and sent the public in three-fold

numbers to ask for books at the wonderful *Bible Stand*. The *Tabernacle and models of Jerusalem* and interesting parchments, books, photographs and curiosities from Syria are an unceasing attraction to Jew and Gentile.

#### RUSSIA.

It appears that Philaret, metropolitan of Moscow, drew up the act by which Alexander the II. emancipated the serfs. He is the man, too, who was bold enough to refuse when Nicholas requested him to consecrate a certain triumphal arch, decorated with Renaissance figures of heathen gods, but with no Christian symbols. When Nicholas ordered him to perform the ceremony, Philaret replied, "You are not Peter the Great," for which Nicholas paid him off by keeping him out of the Holy Synod.

#### TURKEY.

The Greek Church in Turkey, having secured a civil constitution from the Porte, like that granted the Armenians, have forced their Patriarch to resign his office. He was elected as a liberal and a patriot, but adopted another policy, and became the suppliant tool of the Turks. The Porte refused to accept his resignation till the excitement among the Greeks and perhaps a hint from St. Petersburg left no choice. And he was pensioned for life as a hint to his successors. The ex-Patriarch, Gregory VI., who was deposed by the Porte twenty-seven years ago, under circumstances highly creditable to himself, has been appointed to the position.

#### CENTRAL AFRICA.

Dr. Ori, a native of Tuscany, well known in Italy for his scientific acquirements, especially in relation to natural history, has lately returned to Cairo from a very adventurous expedition into the interior of Africa. Availing himself of his official position as Physician-in-Chief of the Soudan country, conferred on him by the Viceroy of Egypt, and under the

especial patronage of Victor Emmanuel, who defrayed the expenses of the expedition, Dr. Ori, accompanied by his wife, an Italian lady of great endurance and courage, made a journey which has occupied nearly seven years. His principal researches have been carried on in little-known territories of Darzaleh and Darfur, the latter bordering on the Egyptian Pashalic, and in the country adjoining the Blue and White Nile. Dr. Ori's explorations, which have extended over five thousand miles, have led him into districts never before visited by a European, in which he has collected a vast number of scientific treasures, including many specimens of rare animals and plants. Dr. Ori is now engaged in preparing journals for publication, which, we have reason to believe, contain matter which will add largely to our knowledge of Central Africa.

#### LIBERIA.

The American emigrant ship *Golconda*, 1,100 tons, which arrived at Cape Palmas, 24th January, brought 600 emigrants from America to Liberia. She landed 160 at Cape Mount, 176 at Monrovia, 204 at Sinoe, and 51 at Cape Palmas. During the voyage there were nine births and nine deaths. As among the emigrants there were several preachers, a dentist, an artist, and quite a number with good trades, we trust they may be able to do much toward strengthening the different settlements.

#### ABBEOKUTA.

The estrangement which so long existed between the chiefs of Abbeokuta and the colonial authorities at Lagos has been removed. The missionaries at Abbeokuta have been thus relieved from a most embarrassing position. Anxious to keep aloof from all political complications, that they might be free for the Lord's work they were sometimes distrusted by native chiefs, as though they were in league with the Lagos Governor; while on the Lagos

side they were distrusted as identifying themselves too much with the interests of Abbeokuta.

#### ZULULAND.

A great Zulu chief wants a teacher. A missionary visited him, and he at once began, "Well, when am I going to have some one to teach me and my people?"—and then, after some other conversation, he returned to the thing nearest his heart—"Why is it that other places they are taught, and we cannot learn? I will build a house; I have chosen a place, and will do anything I can to help a missionary. Do you not see I am a chief? I have many people under my authority, and I want the whole tribe to learn. *Don't you think the people in America could send me somebody?*"

#### MADAGASCAR.

Six French priests, besides Sisters of Mercy, have been added to the Popish mission in Madagascar, which is now as strong, or perhaps stronger, in European agency than the Protestants; but its congregations are not one-eighth as large. The adopted children of the Queen and those of the leading officers have been transferred from under the instruction of the Romish missionaries to the charge of a native Protestant pastor.

#### INDIA.

A Tamil prayer-book has been published at Madras by a Theistical sect of Hindus commonly called the "Veda Samajam." The Rev. J. F. Kearns, of the Propagation Society's mission in Tinnevely, writes: "The prayers, with slight alterations, might be made absolutely Christian; one of them is almost in the words of our "General Confession," and another commences beseeching God to send His Spirit into them. This prayer-book is a most remarkable production, and it is the production of the master-minds among the Hindus, and therefore cannot be laid aside as of no importance. These men understand the Vedas, but are not satisfied; Christianity has more attraction for them, but they are as yet unable to accept it; clearly, however, they cannot remain as they are; I have no doubt that much good will follow this movement.

#### BURMAH.

The king is still on his throne. The two princes, who rose against their father, failed in their attempt and fled for refuge

to British protection in Rangoon, where, still behaving themselves in an unbecoming manner, they have been arrested and lodged in confinement, in the quarters which had been prepared for the ex-king of Delhi, and where he died.

#### AUSTRALIA.

The Rev. F. C. Jagg, who was sent out by the Society for the Propagation of the Gospel, at the instance of Sir George Bowen, Governor of Queensland, and the Bishops of Sydney and of Brisbane, as a missionary to the aborigines of Australia, arrived in Sydney, by the Lord Raglan, on January 10th, with Mrs. Jagg, and their child, and Mr. Kellet, who accompanies Mr. Jagg on his mission as school-master. They were cordially welcomed by the Bishop of Sydney and various members of the Church of England, and left Sydney on the 18th for Brisbane, from whence, after communication with the Governor of Queensland, Bishop Tuffnell, and others, they are to proceed by H.M.S. Salamander to their destination—Somerset, an island at the extremity of Cape York, the northernmost point of Australia.

#### GUIANA.

The Bishop of Guiana, in a letter to the Society for Promoting Christian Knowledge dated Hadeney, Lower Pomeroun, Essequibo, February 15th, 1867, expressed the deep gratification which he experienced in witnessing the delight of the different Indian tribes when the books, in their several languages, granted by the Society, were placed in their hands, especially when Mr. Brett went through them with each separate tribe. A greater blessing, the Bishop was persuaded, could not have been bestowed upon them; and he heartily thanked the Society for giving such effect to the teaching of his fellow-laborer, Mr. Brett, among the Aborigines of that land. The Bishop was about to proceed, with Mr. Brett, to their Cabacaburi Mission, in the Upper Pomeroun, where he was to meet the Governor, and where they expected a great gathering of Indians.

#### NEW ZEALAND.

"A work of great literary interest," says the *New Zealand Herald*, "has been accomplished, viz., a complete translation of the Old Testament into Maori, copies of which have been presented to the Bishops of New Zealand and Wellington, by the Rev. Dr. Maunsell."



PUBLICATIONS FOR SALE AT THE MISSION ROOMS.

The following publications are for sale at 19 Bible House. Orders should be addressed to the Rev. S. D. Denison, D.D.

	Price
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A DESCRIPTION OF THE AFRICAN FIELD OF THE PROTESTANT EPISCOPAL CHURCH. BY THE RT. REV. JOHN PAYNE, D.D. <i>Illustrated by a Map and Six Wood Engravings</i> .....	.25
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THE RULE OF THE GOSPEL CONCERNING ITS PROPAGATION. BY THE RT. REV. JOHN PAYNE, D.D., MISSIONARY BISHOP IN WESTERN AFRICA. ( <i>A Four-paged Tract.</i> ) <i>Per hundred</i> .....	1.50

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from April 1, 1867, to May 1, 1867:—

Maine.			New York.		
<i>Brunswick</i> —Rev. E. Ballard, D.D.....	5 00	5 00	<i>Albany</i> —St. Paul's, E. H.....	19 00	
<b>New Hampshire.</b>			<i>Amenia</i> —Clarence A. Rundall.....	40	
<i>Charlestown</i> —St. Luke's.....	6 43	6 43	<i>Brooklyn</i> —St. Ann's Infant S. S., for ed. of Benj. C. Cutler, Af., E. O's. Missionary Box.....	20 00 3 00	
<b>Vermont.</b>			<i>Castleton</i> —St. Paul's.....	30 90	
<i>Portland</i> —Trinity.....	39 55	39 55	<i>Delhi</i> —St. John's.....	23 00	
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<i>Boston</i> —Advent, \$20; Italian Miss, \$1. St. Matthew's.....	21 00 50 00		<i>Franklin</i> —St. Paul's.....	12 14	
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<i>Hartford</i> —Christ, a friend, for support of a child in Africa, subject to the order of Rev. J. K. Wilcox.....	50 00		St. Luke's, add'l.....	7 00	
Miss E. M. Watkinson, for sub. to <i>Cavalla Mess'ger</i> ..	1 00		Trinity, for support of Episcopal at Cape Palmas, Africa.....	206 25	
<i>Hebron</i> —St. Peter's.....	8 29		P. E. Jewish Mission Sch., proceeds of Miss'y Box....	1 45	
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<i>Monroe</i> —St. Peter's.....	6 00		<i>White Plains</i> —Grace.....	24 00	
<i>Oxford</i> —St. Peter's.....	3 50	102 04	<i>Williamsburgh</i> —Christ's S. S.....	34 37 1503 08	

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Pennsylvania.			
Allentown—Grace,, per Am. Ch. Miss. Society.....	7 55		
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Holmesburgh—Emmanuel.....	15 00		
Mansfield—St. James'.....	2 68		
Morgantown—St. Thomas'.....	7 20		
Mount Airy—Grace, five cent coll.....	18 00		
Philadelphia—Advent, five cent coll. for Africa.....	20 50		
All Saints, for Bishop Payne.....	21 61		
Christ, \$202.74—for Af., \$16.....	218 74		
Holy Trinity S. S., for Cape Palmas' Orphan Asylum, Africa.....	75 00		
Trinity Chapel S. S.....	40 00		
James May, Missionary Soc'y, sub. to Cavalla Messenger.....	1 00		
John D. Taylor, Treas., for Liberian Ch.....	251 67		
H. G.....	5 00		
Scranton—St. Luke's.....	24 00		
Wilkesbarre—St. Stephen's S. S.....	277 46	1141 84	
Pittsburgh.			
Pittsburgh—St. Andrew's five cent coll.	50 00	50 00	
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Christiana Hundred—Christ, five cent coll. per Am. Ch. Miss. Soc'y.....	71 19		
Stanton—St. James'.....	25 00	96 19	
Maryland.			
Baltimore—St. Peter's five cent coll....	29 15		
Frederick—All Saints', \$155—for Af., \$20.....	175 00		
Cambridge—T. J. H. E.....	8 00		
Howard Co—Trinity, \$9.21—Col'd S. S., 79 cents.....	10 00		
Petersville—Rev. Jos. Trapnell, for Mem. Ch., Haiti.....	10 00		
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Salisbury—St. Luke's.....	2 75	2 75	
Mississippi.			
Pass Christian—Trinity, for Africa.....	14 00	14 00	
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Cleveland—St. Paul's, for snp. of John Rogers, Africa.....	25 00		
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Clinton—Christ.....	5 50		
Gambier—Harcourt Parish, five ct. coll.	131 67		
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Worthington—St. John's.....	14 50		
Zanesville—St. James', five cent coll....	21 00	614 51	
Indiana.			
Evansville—St. Paul's.....	5 00	5 00	
Illinois.			
Freeport—Zion S. S.....	33 70		
Rock Island—Trinity.....	10 00	43 70	
Michigan.			
Adrian—Christ.....	18 00		
Detroit—Rev. C. W. Fitch.....	5 00		
Grosse Isle—St. John's.....	2 00		
Trinity.....	2 00		
Trenton—St. Thomas.....	6 00	33 00	
Wisconsin.			
Beaver Dam—St. Mark's.....	4 30		
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Des Moines—St. Paul's.....	16 30		
Keokuk—St. John's.....	15 60		
Waverly—St. Andrew's.....	1 15	32 45	
Missouri.			
St. Joseph—Lent savings of two children in a Missionary Box, ½.....	4 00	4 00	
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Conn...Bethlehem—Estate of B.T.Lake, 350 00	153 50		
N. Y...Green Point—Estate of Miss Wood, Rents...	28 00	531 50	
Miscellaneous.			
R.....	5 00		
E. J. B., for Hosp. Cape Palmas, Africa.....	3 00		
Della Cranz.....	10 00		
H. L. S.....	50		
W.....	10 85	29 35	
Total.....	\$5,099 24		
Amount previously reported.....	56,817 35		
Total from 1st Oct., 1866, to 1st May, 1867,	\$61,916 59		

\*The amount acknowledged from Woonsocket, R. I., in the April Number, should have been credited to St. James' Church, \$39; S. S., \$11; Total \$50.

†The amount received and acknowledged from Miss Young in the March Number, should have been credited to St. Luke's Church, New York City.

## SPECIAL CONTRIBUTIONS RECEIVED FOR THE LIBERIAN CHURCH.

Philadelphia—J. D. Taylor, Treasurer.....\$251 67

# FREEDMAN'S COMMISSION

OF

## The Protestant Episcopal Church.

JUNE, 1867.

### COMMUNICATIONS.

#### *A FACT OR TWO FOR THE CONSIDERATION OF THE CHURCH IN CONNECTION WITH THE FREEDMEN.*

##### THE CHURCH OF ROME,

with her far-seeing wisdom, discovers in the freedmen of the South not only a host to swell her communion numerically, but a mighty lever to be used politically. If, as some shrewd men have supposed, a battle between Rome and our Protestant Faith is to be fought at no distant time in the valley of the Mississippi, it is to come through the work of Romanizing the freedmen.

Rome knows this, and hence her mighty efforts put forth just now in this work. Rev. Dr. Chapin, of the Baptist Training School for Colored Preachers, says, in a late report, "The Catholics (Roman) have imported SIXTY PRIESTS into the State of Louisiana, to educate the blacks. These sixty act in concert, move together like one man—one man trained and armed for service. The Council at Baltimore adopted the programme sent from Rome, and have already embodied their resolution in living men."

Rome is playing a deep game for high stakes, and she stops not to count the cost. Men and means are at her command. If she can make converts of the freedmen, they are hers, body and soul—religiously and politically. At this time she has no proselytes among the freedmen outside of Louisiana, and not a very large number there. Yet in that State she has a nucleus, and with "sixty priests organized to act in concert and move as one man," she can make rapid strides in bringing the freedmen into her corrupt communion. From the tastes and feelings of the freedmen now, the Protestants have greatly the advantage, even in Louisiana. But how long can they have it unless greater efforts are put forth to work systematically to evangelize the freedmen? We seem to sit idle, and with folded hands, not at all aware of the preparations making for this on-coming contest. We seem not to discern the mustering squadrons which even now are gathering and marshalling for the fight. Let us gird up our loins, and move onward to the work to which God is evidently calling us, in trumpet tones, which ought to arouse every member of our Church to the most strenuous and vigorous action.

##### AFRICA.

For years we have been laboring, through our Foreign Missionary Board, to Christianize Africa. A good work has been begun, and is being carried on. God speed it,

for it is His work. It has long been an idea of mine that the great work in Christianizing Africa was to be done through the slave population of the Southern States.

For years I have looked to the Colonization Society as something that would become, in the hands of God, a great instrument in the regeneration of this benighted land. Of late years its work seemed to have been a good deal curtailed by the growing feeling in the South that those in slavery must be retained there, and for the purpose of Christianizing Africa, we must send her sons and daughters to the cotton and sugar fields of the South. This was man's plan but not God's. Now the freedmen are their own masters. I see it stated that within the last few months fifteen hundred freedmen, from among the better class, have applied to the Colonization Society to be sent to Africa. What means this yearning of the children of Africa for the land of their fathers? Is there in this no voice of God connected with the deep purposes of His wisdom?

Does the Church see no leading of God's Providence in all this? Is not this emphatically her day of visitation in connection with Africa? Can we not see what a host of missionaries God has raised up, who, with a little training, would be ready to go and do the work of Christ and His Church in that benighted land? What a voice of God to His Church is the late overruling of His Providence? How does it bid us give of our abundance to train and send these freedmen, as His missionaries, back to Africa? In the thunder of artillery and the war of battle, it seems to me God has spoken to this land, in years just gone by, with a voice which should make every knee to tremble and every heart to quake; and now, in peace, with the still small voice of His Spirit, He is saying, "Send my redeemed to preach the glad tidings of my Gospel to their brethren long sitting in darkness." Will the Church hear? Will the Church obey?

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REV. J. BRINTON SMITH, D.D.,

DEAR SIR: YOUR circular, bearing date March 20th, 1867, astonishes me in no small degree. That a Commission sanctioned by the whole Church, and placed side by side with the Foreign and Domestic work of our Zion, should have found only five hundred parishes out of eighteen hundred and thirty-three in the Northern States to contribute to carry on its work during the last year, shows a supineness scarcely credible. I would not have any other missionary work of the Church curtailed or abridged for this of the freedmen; and yet, I feel sure that no other has at this time more urgent claims, or more pressing need. Neither have we any work where, for the same amount of means expended, we can accomplish so much. We must also remember that what we do for the freedmen, must be done speedily, or not at all. It is a kind of work which somebody must do quickly, and, if we do it not, it will be taken out of our hands. We have peculiar facilities for accomplishing much for the freedmen—we have facilities centering in the freedmen themselves. As a people they are remarkably fond of music. The chanting, added to the other singing in our worship, makes it peculiarly attractive to them. They like a worship which abounds in songs of praise. They are also fond of repetition. A public worship, which gives them a dignified devotional set of words in which to clothe their thoughts, suits them, and they appreciate it. They love congregational worship. There is a music and harmony in the sound of many voices, to their ear, which makes the service of the Church seem majestic to them. Again, strange as it may seem to those who know little of their character, they have a high appreciation of the elegancies of life, and a disposition to attack themselves to persons of fine address

and good manners. This disposition was strikingly manifested in them, even in their state of bondage. Most of them have a supreme contempt for what they call "poor white trash." Wherever our Church has gone, they have been quick to observe that the elite of society were gathered there, and now, that they have the opportunity of selecting without restraint or hindrance, they will follow their impulses in this matter and attach themselves religiously where they find the greatest elevation. They are seeking to rise. Give them the opportunity, and they will do it in connection with their religious worship more rapidly than anywhere else.

These characteristics give to us an advantage in connection with our Church possessed by no other denomination of Christians. Shall we not make use of it in elevating the freedmen and in giving them religious culture? We have a great advantage now, from the fact that our Bishops and clergy in the South are so universally willing to help on this work among them. If we had the means and could send out the teachers under the direction and superintendence of our Southern clergy, without delay, it is hard to conceive what a harvest we might gather into the Church. If the Protestant Episcopal Church should expend one million of dollars this year, in evangelizing the freedmen, she would, in ten years, receive it all back with compound interest. Even as a money transaction, to say nothing of the amount of good done for Christ and His Church. Why is it that Christian men and Christian women cannot open their eyes and see this? There is at this time no such field of labor for the Church as that among the freedmen, at our very doors. Who will give the money, that teachers may enter in, in the name of the Lord and reap down the rich, golden harvest?

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## SELECTION.

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"I should fail to meet the responsibilities of the occasion if I did not call your attention to the condition of the negro race, who were until recently held in bondage. In the providence of God, the institution of slavery has ceased to exist in this land. What the early revolution did with monarchy, the late war has done with slavery. Both institutions were sheltered under the awful sanction of the Old and New Testament. The subject had his instructions from the Word of God to "honor the king," and the slave had his instructions to "obey his master." Both systems were divinely sanctioned, and both have in this nation been extinguished. God speaks to us now and then in the revelation of His Providence, not less distinctly than in the revelation of His written Word. The duty of Christians is not to array one Divine revelation against another, but meekly to accept both, and having yielded submission to what God has spoken, to accept with equal submission what He has done. To pronounce these institutions criminal is to array ourselves against the revelation of God's Word; to mourn and repine on account of their extinction, or to covet their restoration, is no less in conflict with the revelation of God's Providence. "Just and true are Thy ways," etc.

If we are true to our faith, the negro race will remain a witness to the benignant and conservative power of the Church. Having failed to agitate and divide the Church

in their former condition, they may live to unite us in active co-operation for their highest good. I am grossly deceived, or it will be seen that the action of the Church towards this people while in a state of bondage, will lose nothing of its sublime patience, by her policy towards them in their present condition of freedom. Let us act promptly. Let us take counsel of our principles, rather than our doubts and apprehensions. There is danger that the dark predictions so often pronounced upon the future doom of this race, may chill the ardor of our zeal for their improvement, and reconcile us to their ignorance and misery. The temptation is great to behold with secret complacency, the process of deterioration among these people, which will vindicate our wisdom, and rebuke the proscription and violence of others. Our aim should be to prove our piety rather than our sagacity, to be good Christians rather than good prophets. "I am a fool for Christ's sake," is the fervent language of the Apostle. Let history write us fools, rather than false to our duty. Present developments it is true are not favorable. The first effect of the change in the condition of the race has doubtless been prejudicial to their faith and morals. Old and young are impatient of any restraint upon their freedom. In many places the profanation of the Lord's Day, in fishing, hunting and other sports, is the prevailing vice of the rising generation. Theft and other vices are increasing in the same proportion among the adult population. In some of our rural districts, planters have ceased to raise live stock, so unusual and unsparing is the passion for predation. Religious teachers have been multiplied with a facility to satisfy the most zealous foe of a ministry of Apostolic succession. There is not a plantation which cannot boast of one or more preachers, nor a neighborhood which does not claim its titular Bishop, and not unfrequently every member, so called, is an accredited oracle of Heaven, whose pretensions the Pope of Rome would disown as a blasphemous assumption of inspiration. The defection from the Church is almost universal. In some parishes I have visited which a few years ago numbered more than a hundred communicants, not one has come forward to kneel at the altar, and very few to enter the Church. The voice of remonstrance from their once honored pastors falls unheeded upon their ear, unscriptural revelations are substituted for the Word of God; the ancient forms of devotion are declared to quench the ministrations of the Spirit, and the sober worship of the sanctuary is exchanged for the midnight orgies of a frantic superstition.

I have not diluted facts nor made any attempt to hide from view the disorders existing among this people, that I may not be charged with credulity when I urge the adoption of vigorous and organized efforts for their improvement. Races are born into a new existence, as children are born of the womb, not without throes of anguish, but the hour of travail over, and the scene of trial is changed into one of joy. Humiliation, sufferings, conflicts and sore temptations, are inseparable from the sudden change in the life of the negro race, with what result remains to be seen. Duties are ours, consequences are with God. Our duty is plain and imperative not to forsake them in this critical hour of their fate. Dig the grave of this race when it is dead, not when

it is living in the plentitude of human activity. I invoke the judgment of this Convention to devise some plan to gather them into schools, to rescue the office of teacher among them from suspicion and reproach, and not to depend upon strangers to furnish them with instruction. To this extent you may rely upon the co-operation of the military head of the Freedmen's Department, who, I have reason to know, is honestly concerned for the right appropriation of the public funds for this purpose. Added to this, I recommend some new provision to be made for their religious culture, in the absence of which, education will do them no good, but will only stimulate their depraved powers into activity and add to their power of evil. White ministers being no longer acceptable to them, let us not dismiss them from our care, but, consulting their affinities for teachers of their own race, make choice of fit persons among them, to be ordained deacons, to be rightly instructed by the ministers of each parish in the right interpretation of the Word of God, commissioned to baptize, to solemnize marriages and funerals, to expound Holy Scripture, and administer discipline, subject to the authority of the Presbyter. That the Episcopal Church must come to their rescue is common testimony, or they are undone. If the Church shall fail to arrest their roving imagination, in quest of some attractive form of worship, their fate is sealed. I am not sanguine of the result. It is left to others to muse upon the scene which shall be presented, when the colored deacon, clothed in the vestment of his holy office, shall gather around him in every parish, a congregation chosen from among the multitude for their love of truth and order in public worship, when the old shall rehearse from the lips of the young, and the young taught in the schools, shall read from the prayer book its holy prayers, and sing its holy anthems of thanksgiving; when upon the walls of their chapels shall be hung Christmas evergreens and other beautiful things in their season; when, in fine, the emotional faculties, so rife among this race, shall no longer find their nourishment in fanaticism, and the wilderness, now so impenetrable and rank with error, shall be made to rejoice and blossom as the rose. My own faith is not strong enough to pierce into the future of the negro race, but my resolution is taken, in the fear of God, that they shall not perish from any neglect of mine. It may not be ours to rescue them from destruction, but it is ours to purge the Church of our faith from any share in the guilt of their doom; and if we cannot save them, we will, by God's help, *save ourselves*. Hasten the day which will behold the Church uniting her strength in a prudent, steadfast effort for the mental and moral education of a people whose destiny has been so strangely and inseparable linked with our own.

To your wisdom, beloved brethren, I leave the whole subject, after these remarks, not doubting but you will act upon so grave a question in the fear of God."—*Bishop J. P. B. Wilmer's Address to Convention, 1867.*

## EDITORIAL.

### *INCREASED RESPONSIBILITY.*

In the comparatively short period of time in which our Commission has been at work, most rapid and wonderful changes have taken place in the civil and political standing of the freedmen. To day they are a component part of the community in which they live, and enjoy equally, with their white neighbors, all the rights and privileges of citizenship, and are consequently subject to the responsibilities and obligation, which the possession of those rights and privileges bestows. We refer to these changes and to the result which they have reached, merely as facts to be considered in connection with the efforts of our Church for the intellectual and spiritual elevation of this race. The higher the freedmen are raised in political and civil privileges, the greater their need of instruction in secular and religious learning, to enable them to use and enjoy those privileges without injury to the community and the State, and without detriment to their soul's health. If we had a motive eighteen months ago to educate the freedmen, and to educate them religiously, in the doctrines, precepts and promises of the Gospel, and under the guidance and fostering care of the Church, that motive has acquired tenfold strength in the events that have transpired since we began our work. If it was necessary to religiously educate the emancipated slave in his emancipated state, to prepare him to enjoy its privileges and discharge its obligations, how much more necessary is it now to religiously educate the enfranchised freedman in his enfranchised condition to use the precious boon which he has received to the glory of his God, and to discharge the duties, growing out of the gift, with conscientiousness and fidelity? What ever motive the Church of God may have, for prosecuting Missions in the South, among the white population, she has also for sending teachers and clergymen to the colored race in that portion of our beloved land. The two races now stand, not only equal before God, as they have ever done, but equal before man in the sight of the law, and in the enjoyment of civil rights and privileges, and hence, on every ground of right reason and conscience, they should stand equal in the eyes of the Church, and be equally the objects of her care and labors. The colored race will be a power in this land, and the Church should see to it that it shall be a power for good. It will be educated, we may rest assured of that. And it will adopt religious doctrines, whether true or false. It is our duty to provide that the education shall be Christian, and the doctrines those of "the faith which were once delivered to the saints."

### *ENCOURAGEMENT.*

OUR work is of a two-fold character—to raise money and to organize schools. If we are not encouraged by success in the first, or if we do not attain our desires in the last, we do succeed, where we have been able to establish schools, in the great work of in-



structing the Freedmen, and are encouraged by beholding the fruits of our labor in their improvement and elevation. Ours is Christian work in the Christian Church, and, while we impart secular learning, we are careful to instruct our scholars in "all things which a Christian ought to know and believe to his soul's health." We regard our schools not only as nurseries of the Church, but also, what they have proved to be in several instances, as the nuclei of congregations and parishes, to be organized as soon as circumstances will permit.

At Newbern, N. C., where we have had from the beginning the invaluable aid and co-operation of the Rev. E. M. Forbes, Rector of Christ's Church, our schools, under the fostering care of the Rev. Henry A. Skinner, who has acted at once as missionary and teacher, have grown into a congregation, which has recently been organized into a parish, under the name of St. Cyprian.

We knew that everything was going well with that congregation, but we were not prepared for such evidences of advancement and spiritual life as are furnished in the incidents recorded by our beloved brother Forbes, in the following note.

The zeal shown by our colored brethren of St. Cyprian's, in respect to decency and propriety in the services of the sanctuary, and in promoting the comfort of their pastor by making up the deficiency in his salary, caused by the withdrawal of the missionary stipend by the Domestic Committee, is worthy of all praise, and may be held up for the imitation of white congregations under similar circumstances.

NEWBERN, *April 25th*, 1867.

REV. AND DEAR BROTHER: When our Saviour was looking upon those who were casting their gifts into the treasury of the Lord, he commended the poor woman who had cast in more than all. The rich had given of their abundance, while she had given all that she had. This shows us that it is not the amount considered in itself which calls forth the approbation of our Judge, but the giving in accordance with our ability. Judged by this rule, the colored congregation, which worships at Cyprian's, have done well considering their ability and feebleness. The Working Society, marking with that quickness which belongs to women, that the surplice of their Pastor bore unmistakable signs of age, determined to surprise him on Easter with a new priestly robe. Although unaccustomed to such work, they not only bought the materials with their own slender means, but cut it out and made it, and on Easter Morning their pastor appeared in his place with a neat surplice, which fitted him as exactly as if it had been made by those who thoroughly understand such work. Accompanying the surplice was a note in which they expressed their pleasure in being able to contribute to the Church, and to the pleasure of their pastor. The congregation presented to him their Easter offering, which amounted to between twenty-five and thirty dollars—an insignificant gift to a wealthy city congregation—as insignificant perhaps as would have been the poor woman's two mites, but a worthy and acceptable gift in the sight of Him, who well understands the ability of those who joyfully and cheerfully presented it. Such exhibitions of zeal and interest should encourage the Committee, and make them feel more determined to help those who are nobly striving to help themselves. I will mention another fact, by way of encouragement, to those who are interested in the spiritual improvement of the colored-race. When the congregation of St. Cyprian's had learned

that their pastor had been deprived of two hundred (\$200) dollars of his salary from the inability of the Domestic Missionary Committee to meet their increasing demands, they resolved at once that their pastor should not suffer, for they themselves would strive to supply the deficiency. They went to work, and I learn that by the aid of some of their white friends, they will be able to raise most, if not the whole of the amount. Does not such a congregation demand your fostering care?

Yours, &c.,

E. M. FORBES.

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## CORRESPONDENCE.

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### VIRGINIA.

*Letter from Miss Hicks, Teacher at Richmond.*

The usual good attendance of our school has been somewhat interrupted the past month, on account of the numerous holidays which have occurred.

The third of April was generally noticed by the colored population of Richmond and vicinity. Men, women and children turned out *en masse* "to glorify the day."

A long procession composed of men and children paraded the streets, and many a "banner, with a strange device," was borne aloft.

We had but just gotten them together, and well disciplined, before the 15th of April—the anniversary of President Lincoln's death—which day was noticed by forming themselves into a procession, and with draped banners and muffled drums they proceeded to Howard's Grove, where they were addressed by several gentlemen.

These children are of such an emotional nature, that it takes days to bring them to order after they have been frolicking a day or so.

The young woman of whom I wrote in my last report, was baptized the first of the month. The gentleman and lady with whom she resides were her god-father and god-mother.

On Good Friday we met with our school, and held mission service. The Rev. Mr. Davis held night service. A good number of Children attended our Sunday-school, both forenoon and afternoon, but we are sadly deficient for lack of teachers. Every Sabbath we are obliged to teach about forty different scholars. I labor hard with them, yet often feel discouraged at the little good accomplished. I believe our Saviour will never ask what we accomplished, but what we attempted and endeavored in humble reliance on His name, for it is His grace alone that makes it effectual.

But is it not a reproach, that among the young men and young women of our nominally Christian land, there are not those who have piety and zeal, and love enough to prompt them to occupy a post of usefulness to which the providence of God, and the wants of this people so manifestly call them—to devote a small portion of the Lord's day to the employ of directing the minds of these children to the imperishable blessing procured to them by the death of that Saviour, of whose very name too many of them are growing up in utter ignorance.

If this letter should meet the eye of any person who, with time and capacity, and opportunity for engaging in this holy work, have hitherto held back from so doing, I would earnestly entreat them to enter upon it without delay. I would beseech them, as they hope to obtain profit and comfort to their own souls, to be ready and willing to

communicate the same to others, and to remember the words of Jesus, "Inasmuch as ye did it not to the least of these, my brethren, ye did it not unto me."

We have been cheered and encouraged during the month by the presence of several visitors from different States.

Mr. George Jones, of Milwaukee, Wis., has found his way to our church, and spent part of Sunday (A. M.) in our Sunday-school. He addressed the children in an interesting manner, telling them of the Sunday-schools of his own City, &c. Since his return North, he has not forgotten us and our work; but our Sunday-school, through his benevolence, has been made the recipient of fifty Sunday-school hymn books, and three tune books, for which he will please accept our thanks and the thanks of the school.

Mrs. James, of Philadelphia, visited us the former part of the month. We only regret that she could not have seen our school at a more favorable time. Many of our scholars were absent, and those that were present had not gotten over the effects of their "emancipation anniversary."

Bishop Williams, missionary from China, and Bishop Johns, were in our school, for a short time, on Monday after Easter. Seeing the smallness of the number present, thought it not advisable to try to get them together at Easter time, as the colored people were accustomed to taking two days at that time for holidays, but we thought it better to abide by your instructions, and therefore kept the school open.

We acknowledge our indebtedness to our New York and Boston friends for fifty copies of *Parish Visitor*, and twenty-four copies of *Carrier Dove*.

Yesterday, I asked my scholars how many of them were willing to lay aside the money that they usually spent for candy, and appropriate it towards the subscription for the *Carrier Dove*. Each one seemed willing to try and give something, and I am pledged to double every penny that is given me. So we trust we shall be able to send a small subscription to the editor, soon.

One bright, little fellow, asked if there was anything in the paper about Africa and the colored people. On being answered in the affirmative, he thought he would give ten cents. Nothing interests them so much as to read of their own people.

Dr. Minnigerode preached for us yesterday. He was delighted with the responses of the children, and made some encouraging allusions to ourselves during his sermon.

After the services were over, he was very social, and said he would visit our school some Friday during our mission service.

*From MISS ADA W. SMITH, Teacher, Norfolk.*

ANOTHER month brings our work before us with greater satisfaction than in previous reports, and we seem now to realize some results of our labor. I wish, however, firstly to write of an event affording much pleasure and encouragement to us, whose interest in the work has led us to desire our friends, working for us at home, to know just what we are doing, and which cannot be conveyed by writing, nor yet our discouragements, annoyances, &c., which do not appear with the brighter side usually presented to the public. I refer to a visit of inspection by Mrs. Isabella James, President of the Pennsylvania Branch, whose active sympathy and appreciation of the importance of our work, gives that encouragement and sympathy which we need when away from home and friends to prove we are not forgotten, nor our work unappreciated.

I desire also to thank the Pennsylvania Branch for their promptness, which within two months has put into this field seven teachers—two white and five colored. Our work at Deep Creek is in most encouraging condition; the antagonism of an old secta-

rian feud, at first nearly obstructing our work, has given way to a perfect confidence and agreement in the two schools conducted by Mrs. Mary E. Miles, colored, and Amelia Mills, colored. The girls' school, numbering about sixty, is for the present held in an old slab-house of about nine by fifteen feet. Mr. Brown, colored, loans us a new slab-house for the boys' school, numbering about the same. The Sunday-school numbered, Sunday before Easter, one hundred and fifty. Mrs. Miles was obliged to take her class outside into the field, as it is impossible to crowd so many into the little shanty.

Three school-houses are now being built for our use, and will hardly be finished before the fall term. Another school is just opened on the farm of Mr. A. H. Lindsay, near Deep Creek, who generously gives us the use of a good frame-house for the school, as also other advantages. Two others will also be opened within a week on the farm of Jas. S. Cannon, Esq., who also devotes to us the use of a three-room house. This confidence and liberality on the part of the people is particularly gratifying and encouraging.

Although much labor and inconvenience is consequent upon the establishment of country schools, yet there will be greater satisfaction and more decided results of influence, especially of a religious nature, than in city schools. Our city schools are doing well, with evident improvement; one of the seven newly appointed teachers has her school in the city nearly filled, though open only a few days. The children are delighted with the school helps donated by the Pennsylvania Branch, and already show a comprehension not to be attained without those necessary aids.

I have only attempted to give the outlines of our work, and should be happy to give further details, were it not that a large amount of writing and other work demand the time necessary.

*Extract from a Letter of MISS AMANDA AIKEN, Teacher at Petersburg.*

I presume you received the paper I sent last week, containing an account of the burning of the building used for our church and school. For a few days I have deferred writing until we could ascertain what was best to be done.

Every effort has been made to obtain another suitable building; and, in the mean time, we have quieted the children, telling them that they may have their Easter holiday in advance, as the other schools will not have their's until next week. There is no building obtainable at present, with the exception of one about a mile from here, and quite distant from the place where our school was gathered; however, we think, the more advanced and best part will remain with us, as the larger portion have avowed their determination to go to no other school, and we are not willing to allow any more time to elapse before gathering them somewhere; so Major Stone, of the Bureau, will rent this for a month, during which time we shall hope for aid from all quarters, and endeavor to arrange for something more permanent.

We were getting so firmly established in the good will and interest of the better portion of the community, that I had lost entirely my apprehensions of last winter, and as you may imagine, was shocked, as well as grieved, by our affliction.

Of course the keenest disappointment is felt by the little flock, who after so many longing years, rejoiced at last in having a church of their own. In anticipation of the Bishop's visit, next month, Mr. Weddell was having the interior made more church-like, and they were to have the rite of Confirmation administered at an altar of their own; but as Aunt Caroline says, with tears in her eyes, "We were getting too proud; it was too much to expect the Bishop so soon." Mr. Weddell, who considered them as

his congregation, and has given his whole heart to their cause, is exceedingly disappointed, but like myself—more determined than ever, to work until they have another church edifice of their own.

It is not perhaps necessary for me to write to you of my own feelings, when the fruit of our labors seemed to be naught but charred timbers and ashes. However, it was but for a day that I folded my hands in despair or resignation, for I remembered that, “blessings oft come in the disguise of afflictions.” And now I am strong in the faith that, for this poor people, something better will come *from this dark hour*.

The Bureau will take care to find a place for the school, but we want a church to gather our school into, for there must be a church and a school working together, and I am sure there can nowhere be found a better field for Church-work than among this little flock of colored Episcopalians. Such a nucleus, and such opportunity for missionary work at the North, among white people, would ensure immediate attention from any Christian Church.

*Extract from a letter of* REV. J. T. CLARK, *Talcott.*

On last Sunday I baptized eleven persons, nearly all of whom have been regular attendants at my schools, and who are, I think, but the first fruits of the ingathering of souls which God will, in his own good time, give, and with which He will bless the faithful and assiduous teaching both in school and church.

There is a deep religious feeling pervading my school and congregation, from which I hope the greatest good; but of which I will report hereafter. It is, I think, but the beginning of a good work to the glory of God, and for the salvations of souls.

The books you sent me came safely to hand, and many have been distributed to new scholars, who are constantly coming in to swell the numbers of my school, and to attend with more or less regularity on the instruction given.

The very busy season just now, in consequence of the great backwardness of the spring, has made it necessary for every person who is large enough to work, to help—plant corn, and to assist in the preparation for our other crops; and in this way my day school is for awhile interrupted until we get through the present pressure on account of the backward Spring. But those who are thus interrupted for awhile in the work, seem disposed to make up for lost time on Sunday by coming very early in the morning and continuing until both scholars and teachers are fairly and completely broken down. So that Sunday is indeed a day of hard labor to many of us, and to myself in particular. But though it is hard work, it is yet a delightful labor of love thus to serve God by turning these poor children of ignorance, in every sense of the word, from darkness to light.

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#### NORTH CAROLINA.

*Letter from* MISS E. J. KENNEDY, *Wilmington.*

The time for our monthly report has again come round, and I believe it has fallen to my lot to write it. I think you must be tired of hearing in every letter about the average attendance in our school, so will content myself by merely stating that our not very small chapel is crowded every day with pupils; and that we all have as much as we can possibly do to attend to them.

I was very agreeably surprised in finding the children so far advanced. A great many of them read well. Miss Sproat has two large classes in the Fourth Reader, and

one in history, and about half of the whole school study geography, writing, and arithmetic. At the Bishop's request we open the school every morning by reading the "Confession," then all join in singing the *Te Deum*; afterwards Mr. Wooten reads the "second morning lesson" for the day, then the children sing the "Jubilate," and after repeating the "Apostles' Creed" and a short prayer, the common business of the day begins. Miss Hesketh takes into the gallery all those who are unable to read, (she has ninety-five names on her roll) and as soon as they can spell short words they are sent to me for instruction, and are afterwards promoted to Mr. Wooten's and Miss Sproat's classes. I have been here so short a time that perhaps I ought not to express an opinion, but I really think these poor people have been very much misrepresented. As far as I have seen they are very intelligent, and far more eager to learn than any white person ever was, I fancy. The other day a very old woman came into my class. I told her unless she knew her letters she should go up stairs. She said, "Well honey, dese yer ole knees is mighty stiff, couldn't I done say my lesson here?" I tried to teach her, and in a few minutes she had learned five or six letters. Then, I told her to put them together and see what they would spell. She seemed doubtful at first, but after looking puzzled a minute, and being assured that d-o-g did really spell "dog," she clasped her poor old wrinkled hands together, and said under her breath, "Glory, glory, I can read, *I can read!* Why, honey, you's done dis ole nigger more good'n to give her some breakfast!" The poor things. I hardly knew whether to laugh or cry. She said she washed for a living, and could not come to school every day, but she meant to "hang on to dat dog" until she could get another lesson.

Miss Hesketh is taking a great deal of pains in teaching the children to sing. We all think their improvement very great, and she has lately selected a choir from among the scholars, with whom she practices every day after school. They have been singing antiphonally in church for several Sundays, and are looking anxiously forward for Easter, as Miss Hesketh hopes to have them sufficiently advanced to have a full choral service on that day. There is a class of nearly twenty persons, in connection with our Church, being instructed for Confirmation. Our Sunday-school has more than a hundred pupils. The great difficulty, however, is to obtain teachers, but we hope for an improvement in this respect when the Bishop returns in May.

I am sure I will soon learn to love these children, they seem so grateful for every little thing we do for them, and if you are fond of flowers, I would like to send you one of the numerous bouquets that are given to us every morning. To-day we had so many there was no other way of bringing them home but to fill the water-bucket with the prettiest, and throw the others away. I never saw such lovely rosebuds anywhere, and it seems odd to hear of skating "carnivals" at home in Canada, when the weather is so delightfully warm here.

*Letter from EDWARD WOOTEN, Teacher at Wilmington.*

Since the pleasant days of Spring have set in, the school has increased considerably in numbers. The regular attendance is about two hundred, although our roll calls for two hundred and eighty. In addition to the secular knowledge imparted, we have succeeded in teaching them almost perfectly the whole of the Church Catechism. This we have done orally for the most. Besides this, they have been taught to sing well the *Te Deum*, the *Benedicite*, and several other anthems. They are being advanced as rapidly as circumstances will permit. We find it very annoying and inconvenient to teach so large a number, and so many classes at the same time, in a single room of the church building, used at present for the want and absolute need of a school-room,

sufficiently large and conveniently arranged. We hope to procure funds enough, from some source or other, to remedy this now unavoidable disadvantage, by building a suitable house upon the ground which has been selected and given for that special purpose. I have the pleasure and gratification to acknowledge the receipt of two barrels of clothing and several Sunday-school books, sent me direct by the Rev. Charles H. W. Stocking, Rector of Christ's Church, Ansonia, Connecticut, and hereby extend my thanks, and those of the freedmen also, (for whose special benefit they were sent) to both the Rector and his congregation. As we are receiving small packages of Sunday-school books from time to time, I propose soon to form a library for the use of the Sunday-school, which is at present in a flourishing condition. We have also a most interesting and rapidly increasing congregation of the freedmen, who worship every Sunday, both morning and evening, in the same church building in which the school is taught. A class for Confirmation now awaits the Bishop's return from his Spring visitations to receive that "Holy and Apostolic rite."

Also desire to return thanks to a Mrs. Colburn for files of Church papers.

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### SOUTH CAROLINA.

*Extracts from letter of MISS S. A. FINNEY, Teacher at Winnsboro.*

*April 7th, 1867.*—'Tis Sunday evening, calm and beautiful without; have attended church twice; heard two excellent sermons; subject this morning was the Atonement; this afternoon, the fullness of Christ, "Grace upon Grace;" have also enjoyed the blessed privilege of commemorating our Saviour's dying love. The litany seemed unusually solemn and impressive. It seems strange to me that every Christian should not appreciate it, it is so sublime, beautiful, and comforting. How appropriate and heavenly are the services of our beloved Church. I think I love them more and more.

*April 8th, Monday.*—Bright and lovely; my school very pleasant; Mr. Dubose and his brother came; the children were happy and orderly; joined in the little service cheerfully; read a part of the psalms for the day, full and well; sang sweetly. My first class, numbering fourteen, have learned the first and twenty-third Psalms—rehearse them accurately. I have twelve pupils that can read well, and do themselves credit in all their studies. None, at present, in the alphabet. Had these children the same training and influence at home that white children have, I think they would do equally as well. Present number of pupils are seventy. No day less than sixty-five. We are very busy and happy. My labors are hard and constant; but I love the work, and feel that God is with us, and that to bless. Again, and again, I feel thankful that my steps were directed into this mission; I feel that much prayer, labor and money should be given to this part of the Lord's field, that it may become fruitful. May God give me the will and strength to do all I should in this great work.

From my own earnings I have employed a lady to come in and assist in the writing one-half hour each day, (Monday excepted, as Mr. Dubose visits us on those days,) for I feel that I need help. One hundred children applied for tuition during the month of February, and when they were told that they must pay something every month, they looked too disappointed. Sixteen left with tearful eyes, saying, "We no can't pay." Most of my pupils are very poor, and their teacher has nothing, save the salary received from the Committee. Our school-room is very comfortable and pleasant, the use of which is given us by a colored man—who sends five children, one daughter and four

sons. I have a poor little girl with me for board, clothes, and tuition. She has no mother, and her father has gone to another State. She is without home or raiment; seems very bright, and learns with great ease; is now by my side learning a hymn and Collect for Sunday.

*Tuesday, April 23d.*—Bright and warm; Mr. Dubose and other friends came in to see and hear the children in their exercises. All were obedient and quiet. Rehearsed the first and twenty-third Psalms in concert, and joined in the little service reverently, repeated and sung several hymns. They seemed much interested when speaking to them of Easter Sunday. This morning, as I went into the school-room, several of my pupils asked me to please talk more about Easter. One little boy spoke out loudly, "Me going to be early next time Easter do come." I have taught eight hours to-day, and met Sallies' little society. We had a pleasant and interesting meeting. I read several stories, and talked of God and heaven. In speaking of Good Friday, why it is so called, several of them wept bitterly.

## TEACHERS.

### VIRGINIA.

<i>Richmond</i> .....	Miss M. J. Hicks.
" .....	Miss Lucy K. Taney.
" .....	Miss Frances Taylor.
" .....	Randolph Storrs, (colored).
<i>Petersburg</i> .....	Miss Amanda Aiken.
" .....	Mrs. Margaret Kline.
" .....	Mrs. Caroline Bragg, (colored).
" .....	Miss Sarah Coombs *
" .....	Miss Fannie Cooper, (colored).*
<i>Norfolk</i> .....	Miss Ada W. Smith.
" .....	Miss Irene E. Smith.
" .....	Miss Frances E. Newton, (colored).
" .....	Miss Frances E. Williams, (colored).
" .....	S. Lizzie Brown, (colored).*
<i>Deep Creek</i> .....	Mrs. Mary E. Miles, (colored).*
" .....	Miss F. Mills, (colored).*
<i>Tallcott</i> .....	Rev. John T. Clarke.

### NORTH CAROLINA.

<i>Fayetteville</i> .....	Mrs. Anne C. Hall.
" .....	Miss Almira Walker.
<i>Newbern</i> .....	Rev. Henry A. Skinner.
" .....	Miss Harriet A. Chapin.
" .....	Miss Hannah Caster, (colored).
" .....	Miss Sarah Allen, (colored).
" .....	Miss C. E. Smith.*

\* Pennsylvania Branch.

<i>Newbern</i> .....	Miss Deborah Smith.
" .....	Miss Ella E. Smith.
<i>Wilmington</i> .....	Mr. Ed. Wooten.
" .....	Miss Almira Hesketh.
" .....	Miss Mary L. Sprout.
" .....	Miss Eliza J. Kennedy.
<i>Raleigh</i> .....	Miss Swetland.

### SOUTH CAROLINA.

<i>Claremont</i> .....	James M. Johnson, (colored).
<i>Lexington</i> .....	Mrs. J. Ward Simmons.
<i>Sumter</i> .....	Rev. J. V. Welsh.
<i>Winnsboro</i> .....	Miss S. A. Finney.

### FLORIDA.

<i>Tallahassee</i> .....	Rev. W. D. Scull.
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### KENTUCKY.

<i>Lexington</i> .....	Miss A. M. Kendall, (colored).
<i>Louisville</i> .....	Miss Cordelia Jennings.*

### TENNESSEE.

<i>Memphis</i> .....	Mrs. Frances E. Smith.
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### MISSISSIPPI.

<i>Okolona</i> .....	Mrs. E. H. Lacey.
<i>Vicksburg</i> .....	Miss Fannie E. Chalot.*



## ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from April 1st to May 1st, inclusive:

<b>Maine.</b>			
Brunswick—Rev. Edw. Ballard, D.D.	\$5 00		
Bath.....	10 00	\$15 00	
<b>New Hampshire.</b>			
Keene—Rev. E. A. Renouf.....	10 00		
Concord—St. Paul's School, per Rev. H. A. Coit, D.D.....	25 00	35 00	
<b>Vermont.</b>			
Brattleboro—St. Michael's Ch.....	10 00	10 00	
<b>Massachusetts.</b>			
Bequest of J. Sullivan Warren, less int. U. S. Int. Rev.....	1880 00		
Millville—St. John's Ch.....	11 35		
Boston—A member of the Parish of the Advent.....	30 00		
Dedham—St. Paul's Ch.....	103 75	1905 10	
<b>Rhode Island.</b>			
Providence—St. Stephen's Ch.....	150 00		
Lonsdale—Christ Ch.....	100 00		
Pawtucket—S. S., St. Paul's Ch.....	22 65		
Providence—J. S. Arnold.....	2 00	274 65	
<b>Connecticut.</b>			
Bristol—Trinity Ch.....	5 00		
Litchfield—St. Michael's Ch.....	10 00		
Hartford—Christ Ch.....	10 00		
East Hartford—St. John's Ch.....	28 67		
Hartford—Per James Goodwin.....	50 00		
Hebron—St. Peter's.....	4 53		
Meriden—A mem. of St. Andrew's Ch.,	15 00	123 20	
<b>New York.</b>			
Catskill—A member of St. Luke's Ch.....	2 00		
Cooperstown—Christ Ch.....	16 12		
Kinderhook—St. Paul's.....	7 00		
New York—St. Bartholomew's Ch.....	10 00		
Amenia—St. Thomas' Ch.....	5 51		
Factoryville—S. S., Trinity Chapel.....	40 00		
Albany—St. Peter's Ch.....	50 00		
Troy—John J. Thomson, Esq.....	25 00		
Salem—St. Paul's Ch.....	18 80		
Waterford—Grace Church.....	1 35	175 78	

**Western New York.**

Adams—Emanuel Ch.....	3 28	
Utica—Per J. S. Aspinwall.....	200 00	
New Berlin—M.....	10 00	
Utica—Grace Ch.....	25 00	
Aurora—St. Paul's Ch.....	1 00	
Northville—Calvary Ch.....	2 30	
Mount Morris—St. John's.....	6 00	247 58

**Pennsylvania.**

Wilkesbarre—St. Stephen's.....	96 55	
Pennsylvania Branch—For Miss C. E. Smith, Salary..	40 00	136 55

**Virginia.**

Richmond—A communicant of St. Philip's Ch.....	10 00	10 00
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**Ohio.**

Medina—St. Paul's Ch.....	5 00	5 00
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**Illinois.**

Rock Island—Trinity Ch.....	7 50	
Chicago—St. John's.....	42 50	
Naperville—St. John's Ch.....	5 00	55 00

**Michigan.**

Detroit—Rev. C. W. Fitch, Chap. U.S.A.	5 00	5 00
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**South Carolina.**

Winnboro—Sallie's dime offering, April,		1 25
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**Colorado.**

Central City—St. Paul's (col. cong'n.)... " " " " " " " "	6 00 6 00	12 00
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Total.....	\$3,011 01	
Amount previously ackn'd	13,211 37	

Total to date.....\$16,222 38

The General Agent acknowledges the receipt of the following supplies from April 1st to May 1st, inclusive:

**Rhode Island.**

Providence—Ladies of Grace Ch., through S. W. Arnold.....	Two barrels of clothing.	
East Greenwich—Rev. S. A. Crane, D.D., One barrel of clothing valued at.....		\$100 00

**Connecticut.**

Pomfret—Christ's Church, ladies sewing society.....	One barrel of clothing.	
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**New York.**

Anthony Memorial Ch., from several children, papers and other reading matter for Freedman's children.

**Pennsylvania.**

Wilkesbarre—Through J. N. Couyngnam, one box of clothing.

**Ohio.**

Painesville—Rev. Thomas B. Wells, St. James' Parish, one barrel clothing and books; one box of books.

The President and the Treasurer of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church, acknowledge the receipt of the following moneys during the month of April:

Ch. of the Holy Trinity, Phila.....	\$150 00	
Ch. of the Evangelist, add'l, Phila.....	52 00	
Ch. of the Atonement, " ".....	60 00	
St. Luke's Church, " ".....	22 25	
St. James' Church, " ".....	72 00	
St. Paul's Church, " ".....	29 00	
St. Peter's Church, " ".....	6 00	
Gloria Dei Church, " ".....	6 00	
Ch. of the Saviour, " W. Phila.....	86 38	
Christ Church, Germantown.....	130 00	

Calvary Church, add'l, a member.....	10 00	
St. Thomas' Church, " Whitmarsh.....	2 05	
St. Andrew's, " " Pittsburgh.....	100 00	
2 memberships.....	2 00	

	\$727 68	
Previously acknowledged.....	4,045 39	
Total.....	\$4,773 07	

## Supplies received during April.

	VALUED AT		VALUED AT
1 barrel of clothing from Grace Church, Honesdale, Pa.....	\$53 00	Large package of new books, tracts and pa- pers from Richard Cadbury, Phila.....	50 00
1 harrel of clothing from Emauel Church, Holmesburg, Pa.....	100 00	Large package of second-hand books from Mrs. Howell, Phila.....	10 00
A box of clothing from Mrs. Valentine, of St. John's Church, Bellefonte, Pa.....	30 00	A box of clothing from two ladies of St. An- drew's Church, Phila.....	80 00
1 box of clothing from the Freedmen's sew- ing society of St. Thomas' Church, Phil., unwashed.....		St. Andrew's, Pittsburg, Pa., 2 boxes and 1 hale.....	130 00
1 dozen trimmed straw and felt hats, from Mrs. Smith, 242 S 11th street, Phila.....	20 00	25 copies of the New Testament, from the Female Bible Society, of Southwark, Phila.....	10 00



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